

THE CHRISTIAN REVIEW.

NO. XL....DECEMBER, 1845.

ARTICLE I.

THE DIVISION OF THE BAPTIST GENERAL CONVENTION.

Minutes of the Southern Baptist Convention, held at Augusta, Ga., May, 1845.

THOUGH some months have elapsed since the southern churches, by a concerted movement, separated themselves in a body from the General Convention of the Baptist denomination of the United States, that event has not lost its interest or importance. It is an event which belongs to the history of Baptists and of Baptist missions; and correct opinions should now be formed of the just responsibilities of those, by whose influence and agency this separation has been produced. The South makes loud complaints and serious accusations against the Acting Board established at Boston; whether these complaints and accusations are well founded and just, or unfounded and unjust, however it may be to others, surely cannot be a matter of indifference to the party accused. Though the course of the Board has been already much discussed, and various and conflicting opinions have been formed and expressed in regard to it, yet we are not aware that the specific charges made by the Southern Convention against the Board have been particularly examined. We propose to examine those charges, and the grounds on which they rest, in the hope that now, when the excitement produced by the withdrawal of the South has in some

degree subsided, a correct and just judgment may be formed of the conduct of the Board.

The history of the proceedings, which led to the separation of the South from the General Convention, may be given in few words. In November, 1844, "The Baptist State Convention of Alabama" adopted a preamble and certain resolutions, which they forwarded to the Acting Board, at Boston, by one of which resolutions the Board understood the Convention of Alabama as intending to demand of the Board distinctly to avow, whether they would or would not appoint a slaveholder a missionary. To this demand, after expressing regret that it had been made, as unnecessary, and stating that in thirty years in which the Board had existed, no slaveholder, to their knowledge, had applied to be appointed a missionary, and that such an event as a slaveholder's taking slaves with him, could not, for reasons expressed, possibly occur, the Board frankly and plainly answered in the following words: "If, however, any one should offer himself as a missionary, having slaves, and insist on retaining them as his property, we could not appoint him. One thing is certain, we never can be a party to any arrangement which would imply approbation of slavery."

The publication of this answer of the Board was immediately followed by the manifestation of excited feeling on the part of the South. Agitation and discussion were kept up till May, in the present year, when a Southern Baptist Convention was held at Augusta, in Georgia. This Convention resolved to withdraw from the General Convention, and to form a separate organization for supporting missions. The Committee, who reported the resolution which was adopted in favor of a separate organization, in their report introducing the resolution, set forth their complaint against the Acting Board, in the following words.

"The Boston Board have, in their answer to the Alabama resolutions, *most clearly and unnecessarily exceeded their power and violated their trust.*" The manifesto of the Convention put forth in the form of an address "to the brethren in the United States, to the congregations connected with the respective churches, and to all candid men," reiterates substantially, and in effect, the same charges of "usurped authority," "and breach of trust," against the Boston Board, though the form of accusation in this document is

somewhat less precise and specific than that in the report of the Committee.

The Southern Convention, therefore, as the ground of their separation from the General Convention, formally and deliberately charge the Acting Board at Boston with having, in their answer to the Alabama resolutions, "*most clearly and unnecessarily exceeded their power and violated their trust.*" There is no charitable suggestion of innocence of motives, or mistake, or misapprehension, or any thing tending to mitigate the offence; but the charge is made in the broadest, most unqualified and offensive terms. Nay, more, in the public address of the Convention, it is charged rather indirectly, perhaps, but very intelligibly, that the Boston Board designedly assumed the power complained of, "at a period when the aggrieved thousands of Israel" had, as it now appears, no practical remedy." So that the Boston Board stands charged by the Southern Convention with *exceeding their power and violating their trust*, and with having artfully selected such time for their misconduct as to leave those aggrieved by it no practical remedy.

These are surely most grave and serious accusations; and when made against the venerable president of the Board, and the reverend ministers of the gospel his associates, we confess they seem to us, to say the least of them, to be made with a recklessness and disregard of character, for which the occasion can furnish no justification or excuse. Such charges most surely should not be rashly made, nor on slight ground and unless established clearly and beyond doubt, a heavy weight of responsibility must rest on the accusers.

Of the very feeble and signally unsuccessful attempt of the Southern Convention to produce any thing entitled to the character of evidence or argument in support of these accusations, we shall take occasion hereafter more particularly to speak.

The Southern Convention censures the conduct of the Boston Board as unconstitutional; and the Board has been charged in the public papers with having violated the constitution and the spirit of the constitution of the General Convention. To determine how far such charges are well founded, and in fact to understand the general subject which we have in hand, it is necessary to have a correct and full knowledge of the constitution, and somewhat of the history of the organization of the General Convention.

Something more than thirty years ago, in 1814, certain delegates from missionary societies and other religious bodies of the Baptist denomination in various parts of the United States, met in convention for organizing a plan for combining and directing the efforts of the denomination in behalf of foreign missions. This convention adopted a constitution, which was signed by seventeen individuals. The fifth article provides, "That such persons only, as are in full communion with some regular church of our denomination, and who furnish satisfactory evidence of genuine piety, and good talents, and fervent zeal for the Redeemer's cause, are to be employed as missionaries."

This article we shall consider particularly hereafter. The rest of the document, after stating the object, and giving the name, merely provided for a triennial convention, a board of commissioners, a choice of officers, their duties, and times of meeting, and other matters necessary for a formal organization. The whole of this constitution was calculated merely to effect an organization; it arranged and fitted the machinery for carrying on the business. There was no declaration of any principles, and no reference to any rights or privileges. In 1821, a charter was obtained from the proper authorities of Pennsylvania, which was accepted by the Convention in 1823. This charter confers on the Convention corporate powers, under the name of "The General Convention of the Baptist Denomination of the United States for Foreign Missions, and other important objects relating to the Redeemer's Kingdom." The charter itself declares, that the several sections of the charter itself, after the preamble, shall be the constitution. These several sections provide only for the triennial meeting, the choice of officers until the first meeting under the charter, and for cases of misnomer of the Convention in gifts and grants. Though it is enacted in the charter that the charter itself shall be the constitution, yet the Convention adopted the original constitution, with some changes and additions, as the constitution. The provisions of the original constitution were afterwards adopted as by-laws, and as such, with occasional partial changes, have continued to the present time. They relate only to matters of organization, with the exception, perhaps, of a few instances where some provision has been introduced as to the subjects proper to occupy the attention and labors of the Convention.

It is immaterial to our purpose, whether these provisions be considered as by-laws, or as a part of the constitution, or whether the charter alone is considered the constitution as it is declared to be. In either case, there never was any constitutional provision, which the Acting Board can, with any truth or propriety, be charged with having violated. We speak particularly and exclusively of the constitution and by-laws of the Convention, because those constitute all the laws ever promulgated for the government of the Board, and to those alone the Board is amenable; and the accusation is, that the Board has violated the constitution. Let us then distinctly understand what was this constitution, and what was the law under which the Board was acting, and by which, and which alone, it was bound.

There never was any bill of rights. No principles were ever settled and promulgated to control the opinions or actions of the Convention, upon any question or subject, which might come before them. Nothing was determined as to the rights of the South, or rights of the North, or of the rights of slaveholders or of non-slaveholders. There was no concession of the South to the North, or of the North to the South. Nothing was settled in regard to slaveholding, nor was the subject referred to in any manner whatever. In fact, that subject has become, to a great extent, a new subject, since the adoption of the constitution of the Convention. It presents itself now to the mind in a very different light from that, in which it formerly appeared. Great changes have taken place in the minds of men, on this subject. The constitution of the Convention, having effected an organization for action, left every thing else to be settled as it should occur, and as occasion might require. Every one was left entirely free and unshackled to act according to the dictates of his own conscience and judgment, upon any question, and every question, which might arise. Every one was left with entire liberty to hold slaveholding a sin, and slaveholders unfit to be missionaries, and to express and act upon that opinion; and every one was equally at liberty to hold slaveholding to be a virtue, especially enjoined by Christianity, as a Christian duty, and that none but slaveholders were fit for missionaries, and to express, and act on that opinion. What we mean to say is, the constitution of the Convention imposed no restraints whatever, express or implied, upon any

man's opinion, or any man's action on this subject. Some persons, finding nothing in the constitution on this subject to maintain their condemnation of the Board, have invoked to their aid, what they call the spirit of the constitution. Invoking the spirit of an instrument against the instrument itself, is clearly and manifestly substituting fiction for fact. By resorting to what he may call the spirit of the constitution, wholly irrespective of the terms of the instrument, every man can make the constitution mean just what he pleases. It is in fact, just making a new constitution to suit every man's purpose. But the Board must be judged by the constitution such as it really is, and not by any supposed or imaginary instrument. Every man who charges the Board with violating the constitution, is bound to point out the provision of that instrument, which has been violated. The members acted together in the Convention upon equal terms; but every one was left entirely free to act upon any subject, in the Convention, and out of the Convention, according to his own sense of duty or expediency. The North, having abolished slavery herself, could by no means be regarded as sanctioning slavery at the South, by acting with the South in promoting a distinct object, in which there was a common interest. The resolution passed at the last meeting of the Convention, "that in co-operating together as members of the Convention in the work of foreign missions, we disclaim all sanction, either express or implied, whether of slavery or anti-slavery," formally declared what was always true, without such declaration. The Convention was a voluntary association, to promote an object in which the parties took a common interest, and to last during the pleasure of the parties, and no longer. The parties forming the Convention embarked for no limited or prescribed time, but during pleasure only. All churches, and individuals, were at liberty to act with the Convention so long as they pleased, and to withdraw when they pleased. Under this organization the great work of missions has been carried on by the joint contributions and efforts of members of the Baptist denomination throughout the United States, for thirty years. In the midst of present difficulties and trials, it is cheering and consoling to look back upon the success which has attended the labors of the Convention, and upon the countries and people to whom they have imparted the light

and the blessings of Christianity. Now the members of the denomination at the South, have separated themselves from the North, at once and for ever. They have severed, with one blow, the union which has so long existed. They had united with the North for no prescribed or certain period. The union was to last during pleasure, and during pleasure only. The South, therefore, had a right for any cause, or for no cause, to separate from the North. Still, to sever ties by which the parties had been so long bound together, to draw a dividing line between North and South, was a solemn and momentous act. It was a deed not to be hastily or rashly done. No man can calculate the extent of the influence which this single act may exert, not only upon the great work of imparting Christianity to the heathen, but upon the interests, or even the existence, of our common country.

But while we admit the right of the South to separate herself from the North, we regard the accusations made by the South against the Acting Board, as wholly unfounded and unjust. If the South must cling to and cherish slavery, in preference to every thing else, and had assigned as the reason of her withdrawal, that the conflict of opinion on that subject had become so strong and violent as to render a continuance of the union painful and inexpedient, we certainly should not have controverted the soundness or sufficiency of the reason. But when the South, as the ground of separation, alleges that her rights have been infringed, that power has been usurped, and trust violated, and discharges her Parthian arrows at the Acting Board, she puts herself decidedly in the wrong, and takes a position which is not defensible, and which cannot be defended. We cherish no unkindness towards the South; we intend to use no harsh language; but we must be permitted to express ourselves in terms direct and decided. We deny, in the most explicit terms, that the Acting Board have exceeded their authority, or violated their trust, or infringed a hair's breadth upon any right of the South. There seem to us to have been very great and singular mistakes and misapprehensions on this subject. The Acting Board is charged with having exceeded their power in relation to the appointment of missionaries. The question then, is, What is the extent of the power and authority of the Board, on this subject? The by-laws to

which we have already referred, and on which we shall comment hereafter, provide that persons appointed missionaries, shall be members of a church, men of piety, talents, and zeal. Beyond this, there is not the slightest restriction or qualification upon the power of the Board. The Board are left wholly and absolutely to the guidance of their own discretion, and sense of duty. They are to appoint whom they please for missionaries, and to reject whom they please. They are to manage that whole business according to the dictates of their own consciences and understandings. They have general and unlimited authority. They are the Acting Board, and the only Acting Board, and they are to do every thing, and do it according to their own sense of duty. It may have been impolitic and unwise to confer this power on the Board,—that is not now the question. But surely they are not to be clothed with general, unlimited power, and then condemned on the ground that their power is limited and has been exceeded. Nothing could be more unreasonable and unjust. In the comments which we have seen on the conduct of the Acting Board, there has seemed to us to be a great want of correct information and distinct views as to the position, rights and powers of the Acting Board. They are treated as agents with limited and defined powers; yet no man or body of men, to our knowledge, has undertaken to point out when or how their power is limited or defined; and in our humble judgment, it is in the power of no man or body of men to do so. It is arbitrarily assumed that the power of the Board is limited, and then the Board is condemned on that assumption. The truth is, the Board are left wholly to the guidance of their own consciences and understandings. There is no other limitation, express or implied, to their power. They have all the power which rests any where, in regard to the appointment of missionaries. The Board may have acted unwisely and foolishly, if their opposers please to have it so,—but this is certain, they have not exceeded their power.

In the ordinary affairs of life, a man who should clothe his agent with general, unlimited power, and then charge him with exceeding his authority, and attempt to avoid his acts, would be regarded as violating not only his legal obligations, but the principles of honorable and upright dealing. We know not where any justification can be found for the

groundless accusation which has been so recklessly made against the Acting Board, of exceeding their power. It is said, the South stands on an equality with the North. Be it so, and what then? It is then said, that on the ground of that equality, the South has a right to require the appointment of slaveholders as missionaries. But what right has the North equal or parallel to this. Has the North a right to dictate to the Board to appoint a non-slaveholder, or not to appoint a slaveholder? By no means. Neither North nor South can direct in this matter. The whole appointing power is committed to the Board. Surely, then, it is not equality which the South claims, but supremacy; the right of dictation and control. She demands that the Board shall violate their consciences, at her bidding. Let the North make such a demand on the Board, and we dare say, she would receive as prompt a refusal as has been given to the South. This matter is very plain and simple, and we are surprised at the strange views which have been taken of it. Slaveholders and non-slaveholders are equally constitutionally eligible to the office of missionary; that is, there is nothing in the constitution prohibiting the appointment of either, but the power of appointment is committed wholly to the Acting Board,—which gives them the right, according to their sense of duty or expediency, to select or reject slaveholders or non-slaveholders as missionaries. The fact that a man is eligible to office, surely imposes no obligation on the appointing power to appoint him to office. This principle is illustrated every day by the executives of our state and national governments. All the citizens may be eligible to office; but the executive, holding the power of appointment, rejects whom he pleases, for reasons satisfactory to himself.

The correctness of the principle which we maintain in regard to the Acting Board, was admitted by the Board of Managers in their resolutions, as we understand them, passed at their meeting at Providence, the last spring. These resolutions, so far as they prescribe a rule of action, are completely *ex post facto* in relation to the previous action of the Acting Board, which is the subject of complaint. But the course of action approved in the resolution conforms substantially, as it seems to us, to that which the Board marked out for themselves. We will briefly state what to our mind is, in substance, the import of these resolutions. By the first, it is

in effect set forth that slaveholders, as well as non-slaveholders, are constitutionally eligible to the office of missionaries. To this we readily assent ; not, however, on the authority of any invisible spirit, or of any history as stated in the resolutions, but simply on the ground, that as there is nothing in the constitution prohibiting the appointment of slaveholders as missionaries, they are of course constitutionally eligible. The amount of the other resolutions we take to be, that if those who have the power of appointment cannot appoint slaveholders as missionaries, without violating their convictions of duty, they may refuse to make such appointments, and refer the matter to the Convention for its decision. The result of these resolutions then is, that the Acting Board is not bound to appoint slaveholders as missionaries, if doing so would violate their conviction of duty, and of course they may rightfully refuse to make such appointment. If, therefore, the Board may rightfully refuse to make such appointment, declaring before-hand, that they should so refuse, whatever else it may be, surely cannot be exceeding their authority, or violating their trust. If the Board uses its power in a manner not satisfactory to the Convention, the plain and proper remedy manifestly would be, not by dismembering the Convention, but by removing the members of the Board. Just as in our elective governments, if men in office fail to satisfy their constituents, they do not seek a remedy by rebelling against the State, but simply by removing the delinquent officers.

We submit, therefore, that the Acting Board stands fully acquitted, on the facts, and the law, and the express adjudication of the Board of Managers, of the charge of having exceeded their power. The charge of having violated their trust is made against the Board in the most general and indefinite manner. If it means any thing different from the other charge of exceeding their power, we have no means of knowing what that difference is, as it has been in no way pointed out. The Board was bound to act in regard to the appointment of missionaries, as in other things, according to the honest dictates of their consciences and understandings. If they have so acted, they have acted faithfully, and have violated no trust. We have not seen the Board charged with any fraud or corruption ; and if they have acted honestly within the scope of their authority, they certainly cannot be rightfully charged with having violated their trust. But let us see how the charges against the Board are attempted to

be maintained. We mean to speak with all due respect of every man, and of every man's argument, and of every man's opinion ; but it is really matter of astonishment to us, that it should be attempted to maintain such charges on such grounds. We speak of the grounds taken by the Southern Convention, whose charges we are considering. The report of the committee, in which the charges are definitely made, and which report was accepted by the Convention, attempts to support them in the following manner :

It says, "It is a question admitting no debate, that the Triennial Convention was formed on the principle of a perfect equality of members from the South and North." This proposition is in terms confined to the equality of members in the Convention, and has no bearing whatever on the matter in discussion. The effect of the general fact of equality of North and South upon the question as to the power of the Acting Board in making appointments, we have already fully considered, and our views on that point need not here be repeated. The report proceeds,—“And what is all important, the very qualifications of missionaries are prescribed by the original constitution of that Convention,—the fifth article providing that such persons only as are in full communion with some regular church of our denomination, and who furnish satisfactory evidence of genuine piety, good talents, and fervent zeal for the Redeemer's cause, are to be employed as missionaries.”

This quotation is left in the report without one word of comment or argument. The only argument, so far as we can perceive, which could be raised on this provision, would be, that as certain qualifications are required in a missionary, every one who has these qualifications, has a right to be appointed, as if the constitution had said, such men only as are twenty-five years old shall be appointed missionaries, then every man of that age, whatever disqualifications he might have, would have a right to be appointed. Those who put this construction on the clause, necessarily add to it, so as to have it read, “such persons only as are in full communion with some regular church of our denomination, and who furnish satisfactory evidence of genuine piety, good talents, and fervent zeal for the Redeemer's cause, are to be employed as missionaries, *and the Board shall never refuse for any cause to appoint any one, who possesses these qualifications.*”

The simple truth is, that this section qualifies and limits the power of appointment, but leaves the power of rejecting unqualified and unlimited. Those who shall actually be appointed, shall have, at least, the prescribed qualifications; but there is nothing restraining the Board from requiring other and additional qualifications. The report next says, "Besides this, the declaration of the Board, that 'if any one should offer himself as a missionary, having slaves, and should insist on retaining them as his property, we would not appoint him,' is an innovation and departure from the course hitherto pursued by the triennial convention, (such persons having been appointed.)"

Take this allegation in its fullest sense, and it surely has no tendency to support the charges against the Board, of exceeding their power, and violating their trust. There is no statement how many such persons have been appointed, nor at what times, nor by whom, nor under what circumstances, nor whether known to be slaveholders, when so appointed, nor whether any question was ever made in regard to such appointment. The argument seems to be, that because some such persons, no matter how small a number, at some time, no matter when, have been appointed missionaries, no matter whether known or not known to be slaveholders, when so appointed, that then the Board is bound at all times, and under any and all circumstances to appoint slaveholders applying for appointments. The premises certainly warrant no such conclusion. If the Southern Convention intended to set up a usage on this subject, binding on the present Board, they have surely wholly failed to make out any such usage. On the contrary, we think the facts would clearly show that no such usage exists. But we do not deem it necessary for us to go minutely into particulars on this subject. It is sufficient to say, that the seat of operations of the General Convention was first at Philadelphia, then at Washington, and then removed to Boston; and we believe it to be true, that since the removal to Boston, no slaveholder has been appointed, who was known to be such at the time of his appointment. But if any number of slaveholders had been heretofore appointed, we cannot conceive that it would in the least affect the right of the Board, to refuse to appoint them at the present time. The report concludes, "And lastly, the decision of the Board is an infraction of the reso-

lution passed the last spring at Philadelphia." The resolution referred to was passed at the last meeting of the Triennial Convention, and is as follows :

"Resolved, That in co-operating together, as members of this Convention, in the work of Foreign Missions, we disclaim all sanction, either expressed or implied, whether of slavery or anti-slavery ; but, as individuals, we are free to express and to promote elsewhere, our views on these subjects in a Christian manner and spirit."

This resolution is, in its terms and object, confined to the Convention. It has no reference whatever to the Acting Board. Whoever tries and condemns the Board on this resolution, tries and condemns them on a law not made for them, and to which they are in no sense amenable. This resolution is wholly inapplicable to the Acting Board, and could not be acted on by them. The charge against the Board is, that by answering that they would not appoint a slaveholder, they have given their sanction to anti-slavery, contrary to the resolution. If, then, the Board had answered that they would appoint a slaveholder, they would have given their sanction to slavery, which would have been equally an infraction of the resolution. So that, if the Board answered at all, they must be guilty of an infraction of the resolution, and the South demanded of them that they should answer. If, therefore, the Board has been guilty of an infraction of that resolution, either of the letter or the spirit of it, they have been compelled to do it by the South. With what grace, then, does the South stand forth as the accuser of the Board ? Especially, how can the South, having herself chosen the time of propounding the question and demanding an answer of the Board, charge the Board with having designedly selected a time for its alleged usurpation, "when the aggrieved" "thousands of Israel" "had, as it now appears, no practical remedy ?" In preferring this charge under the circumstances, we know not how the Southern Convention can escape the responsibility of having knowingly and deliberately preferred a groundless and unjust accusation. We take no pleasure in referring to any thing which throws discredit on the Southern Convention. We would gladly avoid such reference ; but justice to the Board requires that the character of the charges made against them by the Convention should be fully and distinctly exposed.

We have thus considered at length the evidence and arguments, as formally set forth in the report of the Committee of the Southern Convention, in support of their accusations against the Acting Board. The public address of the Convention rests the same accusations substantially on the same grounds. No new views being taken in the address, it is unnecessary to go into a particular examination of that document. But there are some assertions in the address, which require notice. The address says, "By this decision the Board had placed itself in direct opposition to the constitution of the Convention." This we distinctly deny, and demand of the Southern Convention to point out the provision in the constitution of the General Convention, to which the decision of the Board is in opposition. Such a bold assertion without evidence ought not to have been made, and is entitled to no respect. The address proceeds, "The only reason given for this extraordinary and unconstitutional dictum being, that" "the appointing power, for wise and good purposes, is confided to the Acting Board. On such a slight show of authority, this Board undertook to declare *that* to be a disqualification in one who should offer himself for a missionary, which the Convention had said shall *not* be a disqualification." Here again is a naked assumption without proof, that the "dictum" is unconstitutional. But the remainder of the clause is still more extraordinary. The fact stated by the Board, "that the appointing power for wise and good purposes is confided to the Acting Board," is not denied, but is called a "slight show of authority." A full and perfect power to do a thing is, we think, a pretty fair "show of authority."

The allegation "that this Board undertook to declare *that* to be a disqualification in one who should offer himself for a missionary, which the constitution had said should *not* be a disqualification," is absolutely and wholly untrue. There can be no justification for making such a groundless and unwarrantable assertion. The Convention has no where said, what should *not* be a disqualification; there is not one word in the constitution or by-laws as to disqualification. What should be a disqualification in one who should offer himself for a missionary, was left entirely to the decision of the Acting Board, and that Board had a perfect right to declare that to be a disqualification, which in their view was a

disqualification. We have before shown that the power of rejecting applications for appointments, as missionaries, was left wholly to the Board ; but it was required that persons appointed, should have certain prescribed qualifications. But there is nothing in the constitution restraining the Board from requiring other qualifications than those particularly mentioned. Those at least were required ; and as to any thing in addition to them, that was a matter left to the discretion of the Board. The address contains also this assertion, "the constitution we adopt is precisely that of the original union." This statement is not correct, and it is surprising that it should have been made. The statements and reasonings in this address are so extremely loose and inaccurate, to say the least of them, that the document is by no means creditable to the body from which it emanated. But we shall deal with it no further. Let us now take a brief general view of the course of conduct of the South.

She appoints,—we say, she appoints, because the appointment was made by a body of which she was a component part, and with her concurrence,—she appoints the members of the Acting Board in a State where slavery is abolished, and held in abhorrence, and known to be so ; she appoints men decidedly opposed to slavery, and known to be so ; she asks them no question at the time of their appointment, she prescribes no rule to govern them in the appointment of missionaries, but leaves them wholly to the dictates of their own consciences and understandings, and when they have accepted their appointments, under such circumstances and with such powers, she then for the first time, and upon her own free and voluntary motion, choosing her own time, demands of the Board to know if they would appoint a slaveholder a missionary. The Board answers at once, frankly and distinctly : and thereupon without waiting for the action of the Convention, without knowing whether that body will approve the decision of the Board, or whether it will disapprove the decision, and remove from office those who made it, the South rushes headlong out of the Convention, and dissolves the union at once and for ever. The South says that the Board, by answering the question put to them, have exceeded their power. But if the Board had not power to answer as they thought proper, why were they required to answer ? When the demand was made by the South, there was no

intimation that the Board had not power to answer in any way. Demanding an answer in general terms, necessarily conceded to the Board the right to answer according to their own sense of propriety. If the Board have exceeded their power, they have been induced to do it by the South herself; and now the South becomes the accuser. But what has the Board done? Nothing, literally nothing. They have promulgated a rule of action, but have not acted on it. No slaveholder has applied to be appointed a missionary, and been refused. Upon the demand of the South, the Board have expressed their views on that subject, but have done nothing more. The Board entertain views different from those of the South, and for that reason the South has separated herself from the Convention. In truth, the South has withdrawn for no act done, for no wrong committed, but for a difference of opinion on the subject of slavery. The separation is that of the South, and hers must be the responsibility.

Some persons at the North have pushed their charges against the Acting Board, even beyond those made by the South. It has been said that the Board had no right to answer the question put to them, because it was settling an hypothetical question. One would suppose that settling a hypothetical question would be a harmless business, if not a very profitable one. But it seems to be regarded in the present instance as a great offence. In point of fact, the question proposed was made by the Alabama resolution a very practical one, as the contribution of any money was made to depend on the answer. But then every rule laid down to regulate future conduct is intended to settle an hypothetical question. The rule that no man shall speak more than twice on the same question, settles an hypothetical question. The resolutions of the General Board were intended to settle an hypothetical question. The Acting Board might surely have adopted a general rule to regulate their conduct, if no question had been asked, that they should appoint no slaveholder a missionary. But that would have been settling an hypothetical question. We trust the Board will not be entirely crushed by the weight of the charge of having settled an hypothetical question.

How was it possible for the Board to act otherwise than they did act? They were asked, not by strangers, but by persons directly interested in the question, and to whom the

Board stood in the fiduciary relation of agents or trustees, whether they would appoint a slaveholder a missionary. The question was in the most general form, and of course, importing a slaveholder under the common and ordinary circumstances of slaveholding. The Board could not say it was a matter of doubt or uncertainty in their minds how they should act in such case. They had a clear and decided opinion. The only alternative was, to express, or conceal their opinion. If any man thinks that the members of the Board, as upright men and Christians, might have concealed their opinions on this subject, with a view to obtain money from the South, which might not be obtained if their opinions were expressed, we have no argument to offer to that man, and must decline all discussion with him. His standard of morals, and of upright and honorable conduct must be such as to preclude the possibility of his appreciating the motives which actuated the Board. The members of the Board, at the time of accepting their appointment, had no reason to believe that, with their known views and feelings on the subject of slavery, the South would expect that they could, according to their sense of duty, appoint slaveholders as missionaries. The opinions of the members of the Board on the subject of slavery being well known, the course of action which would naturally follow, under the influence of those opinions, was properly supposed to be understood and acquiesced in by all interested, and it could not be necessary to make, uncalled for, any particular declaration as to that course of action. It was enough that the general opinions and feelings of the Board were well understood, if nothing more specific was desired. But when the Board is distinctly asked if they would appoint a slaveholder a missionary, and a distinct avowal of the opinion of the Board on this subject is desired by a party in interest, it seems to us clear, beyond doubt, that the Board could do nothing but the precise thing they in fact did. The Convention of the State of Alabama, as it seems to us, had a right, if they thought proper, to ask the question, and were entitled to an answer. The character of the Board, and every just principle of action required that the answer should be what it was, true, direct, frank and full. The members of the Board can have no cause to regret that they have performed their duty faithfully and fairly, according to the honest dictates of their consciences

and understandings, whatever may be the consequences. If the South, with a knowledge of the views of the Acting Board, would not act with the North in the great work of missions, that result cannot be charged as any fault or offence on the part of the Board. Separation is better than union preserved by concealment, evasion, or any indirection. If the South and North could not act together with a full knowledge of each other's views and feelings, heartily and cordially, in peace and love, the union was already, as to all practical and useful purposes, at an end. The work of propagating Christianity is not a work to be done under the influence of jealousy and distrust, and in the midst of discord and strife. So far as regards the Acting Board, they have only answered an inquiry made by the South, in her own time and on her own motion. Not to have answered that inquiry, or to have answered evasively, or with any tacit reservation, would, as it seems to us, have been derogatory to the character of the Board. The answer given was the only answer that could have been given by the Board, under their conscientious conviction of duty. That in making such answer, the Board did not exceed their power, or violate their trust, or infringe any right of the South, we trust has been fully and satisfactorily shown. In short, we submit, that the Board did no more than they had a perfect right to do, and were actually constrained and compelled to do.

But whether the Board erred, or did not err, in their answer to the Alabama resolutions, the act is done, and so far as the South is concerned, the consequences of the act have been already realized. The South has separated herself for ever from the North. The North is therefore left to prosecute the work of missions by herself. Under existing circumstances, it is difficult to see what possible good any one at the North can expect to accomplish, by now assailing the Board for the act of which the South complains. Unless it be desired to displace the present members of the Board, no possible benefit can be gained by censuring an act which cannot be recalled, and the consequences of which cannot be averted. If the present Board cannot be heartily and cordially sustained, let there be a new Board. There can be no doubt, that the present members of the Board would most cheerfully give place to more approved and acceptable men. But

warring with the Board, whatever may be intended, is in effect directly obstructing and retarding the progress of missions. The North should feel that she is now to work alone, unaided and unembarrassed by the South. The history of the connection of the North and South in missionary labors and efforts, has its bright and its dark periods, its time of hearty, and cordial, and happy co-operation, and its time of alienation and distrust; its time when union was strength, and its time when the union brought with it agitation and embarrassment.

But we are not now to write that history. We shall dwell no longer upon the events of the past. What is our duty for the future is a more solemn and momentous inquiry. We would address ourselves particularly and earnestly to the North. Millions of heathen yet remain without the blessings of Christianity. The command, "Go ye into all the world and preach the gospel to every creature," still remains in full force. It is the purpose of Heaven that Christianity shall be spread through the world, and that this shall be accomplished by human agency. To aid in carrying forward this great work is not the duty of any one class or profession of men, but of all classes, and of all men. Every man enjoying the blessings and the hopes of Christianity, is bound to do what he can, and all he can, to impart those blessings and those hopes to others. Every man of the North should now feel his individual, personal responsibility in this matter. There should be an union of action as with the heart of one man. Without such union at the North, so far as she is concerned, the millions of heathen must live in the miseries and die in the darkness of heathenism. But with the command, "preach the gospel to every creature," still sounding in our ears, it should be enough for us to know that there is one spot on the earth where Christianity is not known, one child of Adam ignorant of its truths, to warm and quicken us in the cause, till Christianity shall be spread, wide as the world, and reach the home and the heart of every son and every daughter of the family of man.

ARTICLE II.

EXAMINATION OF ROMANS 11: 11—32.

To the Biblical student it is an interesting fact, strikingly exemplifying the credibility of the sacred writings, that passages adduced in the defence of error, are usually found, upon examination, not only to have been misinterpreted, but to contain some proof, more or less direct, of the opposite truth. Rom. 11: 11—32 may be presented as an example. No passage is appealed to with more confidence in defence of the baptism and church-membership of infants: and yet a careful examination of its import will render obvious, we trust, not only that it is entirely irrelevant for such a purpose, but that it meets the whole system of pedo-baptism with a direct and decisive refutation.

Expositors have usually taken for granted that "the fall" of the Jews (vs. 11, 12, 15,) contributed to the benefit of the Gentiles, only as it became the occasion of the prevalence of the gospel among them. We are constrained, however, to regard this as an unwarrantable assumption. First, the apostle is not speaking of the spread or prevalence of the gospel among the Gentiles, but the extension of its privileges to them. "Through their fall, salvation has come," or is extended, "to the Gentiles," vs. 11. Secondly, the promulgation of the gospel among the Gentiles did not depend on the exclusion of the Jews from its privileges. It was in accordance with God's original plan that "repentance and remission of sins should be preached in the name of Christ among all nations." And had the Jews without exception embraced the gospel, the Gentiles would no less certainly have been made partakers of its blessings. Thirdly, the apostle is apparently speaking of the fall of the Jews in a sense which implies that it was not the indirect occasion, but the necessary condition, of the extension of the gospel to the Gentiles; an event without which the Gentiles, as such, could not have been introduced into the kingdom of Christ. Both the language employed, and, as will appear upon investigation, the nature of the argument, lead to this conclusion. Comp. vs. 12, 15, 17, and 20.

It has also been generally assumed that the relation indicated in the passage, particularly in vs. 16—25, is that of visible church membership. This supposition, however, cannot easily be reconciled with the fact that the relation is one which, under the gospel, implies the salvation of the soul, and is inseparably connected with personal faith in Christ, vs. 11, 14, 20, 23, 26, 30.

Both of these errors have originated in a misapprehension of the design and nature of the apostle's argument. Instead of proceeding, as is usually represented, on the principle that the Christian church is virtually the same with the Jewish theocracy, he takes a position not only dissimilar, but directly the reverse. He proceeds on the ground that the gospel economy is essentially different in its nature, its principles, and requisitions from that which had previously existed; that while the general relation or privilege involved in being the peculiar people of God was continued, the conditions of enjoying this privilege had become changed; that the Jews, except as far as they had, by believing in Christ, complied with the requisitions of the new dispensation, had been "broken off" from this relationship, and that the Gentiles, upon the exercise of faith, had been brought in, and were now, together with the believing Jews, regarded as the only true people of God. Under the former dispensation, the Jews were considered the people of God by virtue of their descent from Abraham; but under the gospel, this relation is sustained by none, whether Jews or Gentiles, but such as become the subjects of saving faith.

This fundamental principle in the apostle's reasoning is distinctly and prominently brought to view in the preceding chapters. In chap. 9: 1—8, he calls attention to "his brethren, his kinsmen according to the flesh." They are introduced as those who had sustained to God a peculiar and endearing relation, by virtue of which they had been blessed with special religious privileges. They were "Israelites, to whom pertained the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose were the fathers, and of whom, as concerning the flesh, Christ came, who is over all God blessed for ever." These advantages, however, the apostle teaches, are of no avail under the gospel dispensation. In the Christian church a different relation is established. The general

idea expressed by the term "Israel," and "the people of God" is indeed continued; but not with the same application. Christians, it is true, sustain a connection with Abraham; but it is not a natural connection. None are considered "the children of God," or "the seed of Abraham," because they are "the children of the flesh." None are acknowledged as such, but genuine disciples of Christ, vs. 6—8.

In one sense, the apostle intimates, the Jews were the seed of Abraham, and the Israel of God. So they had ever been regarded, and so they are here designated, vs. 4, 7. But in the gospel this relation is not recognized. In the kingdom of Christ, those only are "counted for the seed" who have personally embraced the truth. In these, the word of God respecting the seed of Abraham has been fulfilled; compare vs. 6 and 7. To these the promise of grace relates, and by them it has been realized, ver. 8. And they have become the people of God on entirely different principles from those which operated under the former dispensation. They enjoy this relation, not from any advantages of birth, but solely in consequence of a separate and special act of divine grace. God exercises discrimination in reference to the members of his kingdom, vs. 9—23. His people consist, not of those who are merely connected with Abraham by lineal descent, but of those whom he has personally called out from the rest of mankind, "not of the Jews only, but also of the Gentiles," ver. 24; of those who have become the subjects of personal faith, and are consequently justified before God, vs. 30, 32, 33. Personal piety, or faith, is the only and all sufficient condition of enjoying the blessings of the gospel. "Whosoever believeth on him shall not be ashamed; for there is no difference between the Jew and the Greek," chap. 10: 11, 12. National distinctions, lineal descent, advantages of birth or natural relationship, all are entirely unknown, chap. 10: 4—13. And this is confirmed by the testimony of the ancient prophets, vs. 19—21.

In chap. 11, the apostle proceeds to show that, although, as had been shown, the Jewish nation were no longer regarded as the people of God, it did not follow that they had been unconditionally cast off as reprobates. They might still, equally with all other nations, upon the exercise of faith, secure the blessings of the gospel, and become the people

of God in a new and more important sense, ver. 1, seq. This was evident from the fact that a portion of the nation had actually been converted, and brought into the kingdom of Christ. A remnant according to the election of grace had been saved, vs. 1—5. The grace of God had been displayed in the salvation of individuals, although "Israel," or the nation in general, had not obtained that to which they professed to be aspiring, ver. 7. They had become blinded. Christ had become to them "a stone of stumbling and a rock of offence," vs. 7—10, comp. chap. 9: 32, 33. There was in the gospel so much that was new and peculiar,—its terms of relationship to God were so entirely different from those of the former dispensation, that they were offended, and had "rejected the counsel of God against themselves," chap. 9: 32, comp. John 8: 39; Matt. 3: 9; Luke 7: 30.

It was not, however,—as is intimated in ver. 1,—to be inferred that they had stumbled so as to fall absolutely, to be beyond the hope of salvation, ver. 11. The blessings of the gospel were still within their reach; and the very change in the divine economy, by which they were deprived of their national distinction, tended in its consequences to incite them to avail themselves of those blessings. "Through their fall salvation has come to the Gentiles to provoke them to emulation," ver. 11. Their conversion, moreover, would be an advantage to the Gentile world. The introduction of the gospel among the nations, instead of being thereby prevented, would be essentially promoted. 'For if their fall from the high relation which they had sustained to God as his peculiar people, in distinction from all other nations,—if the annihilation of this distinction, had opened the way for the Gentiles to be received into the favor of God, how much more rapidly and widely would the gospel be extended in the world, were they themselves to admit its claims, and comply with its requisitions,' ver. 12. As it would be obvious that nothing but a firm conviction of its truth and intrinsic importance could induce them to abandon opinions in which they had been educated, and which they had long fondly cherished, to renounce all dependence on privileges and relations which had been the pride of their ancestors, and by which they had ever been distinguished from the rest of mankind, the impulse given to the truth would be irresistible.

The apostle is here speaking, not of some predicted future event, but of the natural result of the state of things indicated. And he intimates that as far as the latter should at any time be realized, so far the former might be anticipated. He accordingly remarks that one object which he proposed to himself even in his capacity as an apostle to the Gentiles, was the conversion of the Jews,—“if by any means he might save some of them,” vs. 13, 14, “For if the rejection of them be the reconciling of the world, what shall the reception of them be, but life from the dead,” ver. 15.

In ver. 16 the apostle again introduces, and applies to his argument the fact alluded to at the beginning of the chapter. “For if the first fruits be holy, the mass is also holy.” The term “holy” here used, it is universally admitted, is not descriptive of moral holiness. Its import must be determined by reference to the Jewish custom to which allusion is had. As, in the law, the consecration and acceptance of the first fruits was proof that the mass was accepted, so the conversion of a portion of the Jewish nation leads to the conclusion that the remainder may be accepted on the same terms,—that they have not been consigned to hopeless reprobation.

Or “if the root be holy, so are the branches.” It will be observed that the only distinction here indicated is between “the root” and “the branch.” The root, according to the representation of vs. 17, 18, 19, is not only the source of nourishment to the branches, but that in which they inhere, by which they are upheld, into which they are grafted. The figure is that of a root, shooting forth into a stem or stock, with which the branches are connected. In this application of the term *ρίζα*, the apostle was justified by the use of the Hebrew *שֹׁטֶם*, with which in the Septuagint and the New Testament it corresponds, and which not unfrequently includes in its signification the sprout or stem, no less than the root whence it springs. Isa. 53: 2; Isa. 11: 10, compared with Isa. 11: 1; Rom. 15: 12.

The figure is here applied to that on which the Jews were dependent for whatever they enjoyed in distinction from the rest of mankind, to wit, the state of special favor with God into which they had been introduced, the relation which had been established between them and God, by which they were constituted his peculiar people. If this relation were holy,—

if it were not a mere pretext, a manifest reflection on the sincerity and holiness of God (comp. ver. 29) ; in other words, if God had actually set apart the Jewish nation for himself, and made them the objects of special favor, under one dispensation, it might reasonably be expected that he would regard them with interest upon the introduction of a new dispensation,—that they would not certainly be considered reprobates, or be absolutely and unconditionally cast away ; that they would be accepted on equal terms, to say the least, with those who had always and in every sense been in a state of alienation.

“And even though some of the branches, or a portion of the nation who had all along been regarded as the people of God, had, in consequence of not complying with the terms of the new dispensation, been “broken off” from that relationship, and the privilege of becoming his people conferred on the Gentiles, ver. 17 ; still it had been done on such a principle that it gave the Gentiles no real advantage over the Jews. The former had no ground for boasting, as if they had been made the objects of special or exclusive favor,” ver. 18. Not only had they, by being constituted the people of God, been brought into a relation which the Jews in one sense had long held, and into the enjoyment of blessings, with the knowledge and anticipation of which the Jews had long been favored, but the conditions on which they held this relation, and enjoyed these blessings, were of universal application, vs. 18—22. True, the Jews had been “broken off,” or were no longer regarded in distinction from all other nations as the people of God, in order that this privilege might be extended on other conditions to the Gentiles, vs. 19, 20 : yet it was no less true that the same faith by which the Gentile held this relation, was equally available in the case of the Jew, vs. 20, 23, 24.

Had the Jews, upon the proclamation of the gospel to them by Christ and his disciples, embraced it, and become its subjects, they might have continued to be regarded as the people of God ; not on the same principles as had been previously recognized, not because they were the descendants of Abraham, but on the ground of their faith in Christ, and union with him. But as they declined retaining the relation on this condition, it became necessary, in order that the Gentiles might be admitted to equal privileges, that they

should be broken off from it entirely. Their unbelief was consequently the real cause of their fall or alienation.

The argument of the apostle has thus far proceeded on the principle that the Jews in all ages may, upon complying with the requisitions of the gospel, avail themselves of its blessings; that there is nothing which excludes them from its benefits, that is not of universal application. He now (ver. 25, seq.) adduces, in support of his position stated in vs. 1, 11, an additional consideration. It is the purpose of God eventually to convert the nation as a whole. This had been foretold by the prophets, vs. 26, 27. It might also be inferred from the promises of God to the patriarch, vs. 27, 28. For although "as concerning the gospel," the unbelieving Jews were regarded as "enemies," "for the sake of the Gentiles," although as far as the principles of the Christian dispensation were concerned, they were viewed in the same light as all other unbelievers,—all distinction arising from natural descent having been done away,—that thus the blessings of the gospel might be extended to all nations; it was nevertheless true that God had a regard for the nation in view of his promise to their ancestors, and that these promises insured their ultimate general acceptance of the terms of the new covenant. This, however, did not, could not, affect their relation to the kingdom of Christ. The gospel regarded them as enemies, excluded from the favor of God, and destined to remain so, until they should accept of mercy on terms which admit of no distinction of nation or character.

Vs. 30—32 are chiefly a repetition, in another form, of the sentiment illustrated in the preceding context, viz., the gospel, as it finds Jews and Gentiles in the same state of alienation from God, admits them to a participation in its blessings on the same conditions.

"The words *τῇ τούτων ἀπειθείᾳ*," says Dr. Bloomfield, signify, as the best commentators, ancient and modern, are agreed, 'at,' 'on occasion of,' their disobedience." The same remark is applicable to the phrase, *τῷ ὑμετέρῳ ἔλλει*, in the next verse, which should be connected in sense, as it is in construction, with the former clause. "Even so have these also now become unbelievers on the occasion of your experiencing mercy." *Ἀπειθεία* (unbelief) must not be confounded in sense with *ἀπιστία*, in vs. 20, 23. It includes

the idea of disobedience, as also of opposition and alienation. It is here indicative rather of state or condition, than of action. Its sense is determined by its corresponding verb in the preceding clause: "As ye in times past have not believed God." The obvious import of this expression may be illustrated by such passages as Col. 1: 21; Eph. 2: 12, 13, 17; 4: 18, 19: Rom. 1: 21—32; Acts 17: 21, etc. It indicates not so much the rejection of a specified revelation, as a state of estrangement and general depravity. The phrase, *τῇ τοῦτων ἀπειθείᾳ* (ver. 30), as it denotes that the Jews had ceased to be obedient, implies that formerly, i. e., while the Gentiles were disobedient, they had enjoyed a state of reconciliation with God. The case of the Gentiles is thus shown to be strikingly parallel with that of the Jews, as stated in ver. 31. The phrase is introduced, we suppose, partly to indicate this fact, and partly in anticipation of the statement that follows. The sense of the whole (vs. 30, 31) may be thus expressed: "As the Gentiles have formerly been without God in the world, but have now, on occasion of the Jews becoming unbelieving and alienated, experienced the mercy of God; in like manner the Jews, by their contumacy and disobedience on the extension of mercy to the Gentiles, have been brought into a state where, equally with the Gentiles, they are proper subjects for the exercise of mercy."

"For God," adds the apostle (ver. 32), "has concluded them all in unbelief, that he might have mercy on all." In accordance with the principles of the Mosaic economy, the nation in general, as they were not idolaters, were reckoned as believers in the God of Israel. They were his worshippers, his servants, his witness, his chosen people. But upon the introduction of the gospel, which is essentially different in its nature and design,—whose blessings are primarily not national and temporal, but spiritual and eternal, those who refused to exercise that faith which implies a saving change of heart, were, equally with the idolatrous Gentiles, regarded as unbelievers and aliens. The way was thus fully open for God to deal with men solely in view of their individual character and deserts. Had the blessings of the gospel been extended to the Jews on the same principles on which they had enjoyed their national privileges, they would have considered themselves entitled to them by virtue of the promises

made to Abraham, and their relation to him as his natural descendants. But as they were conferred solely on the ground of personal regeneration and faith in Christ, it was evident that the Jews had no more claim to them than the Gentiles; that they were equally, while unconverted, in a state of enmity and condemnation, and that if they ever were regarded with favor, the mercy of God to them as individuals must be equally exercised. Ver. 32, in accordance with this simple and natural interpretation, expresses merely the consequence of a change in the conditions on which the Jews could be regarded as the objects of divine favor.

In the foregoing investigation we have endeavored to notice and present in its proper light every point essential to the apostle's argument. The passage, on account both of its doctrinal and practical bearings, is well worthy of the space which has been devoted to its examination. The application which may be made of it in refutation of the principles of pedobaptism is obvious.

1. It is fatal to the position that the Jewish theocracy and the Christian church are the same visible organization. It must be evident, upon the most cursory examination, that it contains nothing in favor of such a position. It makes no allusion to any visible organization whatever. Is it said that such an organization is indicated by the figure of the good olive tree? It may suffice to ask, in reply, What organization is meant by the wild olive tree, from which the Gentiles as branches are cut off? If the latter, as is universally admitted, denotes "a condition which is one of enmity and hostility to God" (see Barnes on Romans), may not the former, as is conceded by Dr. Barnes in his remarks on ver. 24, although apparently in contradiction to what he has elsewhere advanced, indicate "a state of favor with God?" In fact, does not the nature of the contrast exhibited in ver. 24 require such an interpretation? The correctness of this view is equally apparent from the nature of the apostle's argument. Its several parts and illustrations, no less than its general tenor, as we have fully shown, require us to regard the figure of the good olive tree as indicating a state of reconciliation and favor with God, or more specifically the relationship involved in being his peculiar people. From this relationship the Jews, on the introduction of the gospel, were "broken off," and into it the Gentiles, on other princi-

ples, were "engrafted." In all this there is not the slightest allusion to any visible organization.

But the passage not merely contains nothing in support of the position under consideration; it also exhibits principles and facts which present in a clear and interesting light its utter fallacy. The design, the subjects, the requisitions, the distinctive blessings, of the Jewish economy, were essentially different from those of the Christian. The one related to the Jewish nation, and was designed to keep them a distinct people from the rest of mankind. The other relates to those whose hearts are renewed by the Spirit of God, of whatever nation, and has special reference to their spiritual and eternal interests. That two organizations, adapted respectively to the nature and design of these different economies, formed on principles and existing under circumstances so entirely dissimilar, should be the same, is impossible. This is the more obvious as there is nothing in their external history to suggest the idea that they are to be identified. The disciples of Christ were called out and established as a distinct community, subject to their own peculiar regulations, having the right of discipline over their own members, and pursuing their own specific ends, all, while the Jewish organization continued externally in existence, and the Jewish Christians generally observed its institutions. The Christian church, as visibly organized, can in no sense be identified with the Jewish theocracy. Its relations and ordinances are consequently established on independent grounds.

2. The passage is equally fatal to the position that infants are proper subjects for membership in the Christian church, and consequently entitled to its initiatory ordinance. That such a position receives no countenance from the supposed identity of the Jewish and Christian organizations, has been already shown. In addition to this, the passage clearly teaches that the only ground on which infant baptism is, or can be defended, does not exist. It establishes the principle, that all distinctions or privileges involving connection with the people of God, supposed to be acquired by natural birth, or independently of personal faith and repentance, are unknown in the kingdom of Christ. As it is unnecessary to repeat the evidence of this fact, it having been so fully exhibited in the preceding pages, so the principle need only be stated that its inconsistency with the theory and practice of

infant baptism may be apparent. If infants, whether of believing or unbelieving parents, are connected with the people of God, or are fit subjects for entering into such a connection, it is only by virtue of their natural birth. It is vain to allege that their parents may be the spiritual seed of Abraham, and consequently interested in the promises of grace. The point at issue is the relation, not of the parents, but of the children. The only relations which can possibly be claimed in their behalf are natural, or those for which they are by nature qualified. But the argument of the apostle exhibited above is decisive that in the kingdom of Christ no such relations are recognized. In this the Christian economy differs essentially from the Jewish. This difference the apostle has not only fully exhibited, but he has made it the very foundation of his argument. The baptism and church-membership of infants can be defended only as this difference is overlooked, or denied, and the Jewish and Christian economies are made to correspond in the very point in which it is the object of the apostle to show that they differ, or, more properly, are opposed.

We shall not be understood as intimating in these remarks that the argument of the apostle is directed specifically against the practice of infant baptism; for as this was unknown in the primitive ages of the church, there was no occasion for any allusion to it. But to the only ground on which the practice can be defended, it is directly and irreconcilably at variance. Of the entire system of pedobaptism, it is a complete and unequivocal refutation.

T.

ARTICLE III.

IMAGINATION;—ITS USE AND ABUSE IN PHILOSOPHY.

THE same instinctive feeling which makes the strong man glory in his strength, and the racer in his speed, impels the active spirits of the world to indulge in those creations of the imagination which are the exclusive privilege of rational beings. This kind of mental activity is both natural and constant. That it is natural is evident from the two-fold fact, that nature has furnished us with the requisite powers, and that she makes nothing either superfluous or amiss. That it is constant is evident from the observation of daily life. As some writer has observed, "the little girl of the nursery" shows forth the workings of the imagination, when she anticipates the manifold pleasures of womanhood, with its thrice gay accompaniments, its domestics, its equipages, and its gallant companion,—some hero of romance. The boy revels in its delights, when, just freed from the leading-strings of his nurse, he anticipates the freedom and pride of the year of his majority,—the time when he shall be a man, like his father,—shall have his father's freedom, with a little more leisure,—his father's horse, with trappings a little gayer,—his father's word of command, with obedience a little more prompt, or when, somewhat older, he sees in himself the "mighty hunter," the successful captain, or the famous orator.

The warrior has many a waking as well as sleeping dream, in which, as in the last dream of Marco Bozzaris, his imagination seems as

"light of thought, and gay of wing,
As Eden's garden bird."

The student and the philosopher, too, have certain times when this wildest but perhaps most beautiful of faculties is their almost sole companion. They love to yield to its wildest suggestions. They love to live and breathe in the atmosphere which it colors and fills with odors. They love to let it roam, free as mountain air, wherever it lists; and they rejoice the most when it plumes itself for its loftiest

flights, when it tells them of the unseen, the unknown, the unapproached, and the hitherto unapproachable, when it broods over a chaos of insulated facts, and gives life to systems which, to their partial eyes, seem perfectly to embody the great principles that always, though sometimes silently, pervade and combine those facts.

Is it not invidious, then, to stigmatize imagination as "that forward, delusive faculty, ever obtruding beyond its sphere," as the source, to be sure, of some good, but the parent of all evil? Imagination has its own appropriate functions and sphere. Within that sphere, and in the discharge of these functions, it is rightly used, and should be highly prized. Without that sphere, it is abused. All aberrations are alike, though not equally, injurious. All tend to disarrange the order of the parts, to introduce discord instead of harmony, to elicit error instead of truth.

We propose briefly to consider the province of imagination in philosophy, and hence to draw a line of demarkation between its use and abuse.

I. The imagination supplies a vacancy which, but for it, would be left in the mental organization. We have senses to furnish us with facts, memory to retain them, powers of association to combine and generalize them, and of reasoning, by which, from them, to deduce great general principles. But what faculty suggests theories, proposes solutions of problems, and asks questions? This is the exclusive province of imagination. It suggests, proposes and queries. Reason answers its questions, pronounces upon the validity of its proposed solutions, and sits in judgment upon the truth or falsity of its theories.

On every subject of human thought has imagination asked thousands of foolish, as well as thousands of wise questions. It asked, Cannot there be found the philosopher's stone? or an "*elixir vitæ*?" May not the whole great creation be resolved and explained by the properties of numbers? Are not matter and mind non-existences? Does not the earth slumber, the centre of the august universe? These and such as these are among its questions, to which reason and experiment have answered, "No."

But imagination has asked other wiser questions, the answers of which are fraught with the best interests of our race. It asked Copernicus, and probably a Grecian sage

more than two thousand years before him, does not our earth describe its mighty circle around the sun, the great centre of our system? Reason answers "Yes." It asks again, As the moons revolve about their planets, and these about the sun, do not the countless suns that fill immensity revolve about the centre of their respective groups, and these groups move in slow and solemn magnificence around some common centre of the universe? Does not the eye of the Eternal, resting upon this almost infinite array of circling and intercircling worlds, behold each acting its own separate part, and all conspiring to form one huge consolidated whole? It asks again, May not certain celestial phenomena explain the formation, and suggest some truthful hints concerning the decay and final dissolution, of worlds? To these questions reason is hitherto partially silent. It may yet answer, and in that answer may be developed an array of principles that shall astonish the world.

Imagination asked Newton, Cannot the analogies of a falling apple explain some of the most wonderful phenomena of the heavens? Profiting by the hint, reason has demonstrated the well nigh universal presence and action of a power, to which we are indebted for the order and harmony of the universe. It asked, Is not the diamond inflammable? And the diamond has been burned. It suggested the models of those complicated machines which have so materially diminished labor; of those contrivances which have given to man a power, so that even "the winds and the sea obey him;" of those arts which ameliorate the sufferings, and contribute to the necessities and comforts of mankind.

Thus does imagination ever query. It proposes a thousand solutions of the enigma of man's existence and faculties. It sets forth the ideas of various minds; it proposes new theories of its own creation, and bids you choose between them. Indefatigable in its attempts at the explanation of facts, it proposes theory after theory, until reason either pronounces a discovery made, or, with many an unanswered question before it, gives up the subject in despair. It suggests plan after plan for the practicable amelioration of human woe. It proffers many a resolution of the perplexing problems of philosophy.

Such is the ordinary use of imagination in philosophical inquiries. It is a kind of scout, sent forth to learn of the

unseen. It partially slumbers, while we are in the regions of the known and the certain,—while we wander over beaten tracks, and along oft-frequented ways ; but as we approach the boundaries of knowledge, and enter that half discovered district which often skirts the known, and separates it from the unknown, there imagination is on the alert. In that dim, mysterious light, every tree, and shrub, and stone, starts a question, and demands an answer. Thus imagination steps forth where reason is lost. It explores the parts ; it connects new facts with great discovered principles ; it strikes out new paths where old ones are impracticable ; and thus constantly making inroads upon the unknown, and bearing to and fro the elements of truth, it gradually enlarges the boundaries of knowledge, and gives to man a wider field for cultivation and enjoyment.

Imagination does more. It takes the naked theory, and invests it with the reality of every-day scenes. Theory itself is too abstract for common minds. For a two-fold reason it needs to exhibit itself in individual examples. First, only when thus exhibited will it be comprehended. Secondly, only then will it be sufficiently attractive to secure the attention of most minds. Pure abstract reason is too subtle and too stern for the ordinary taste and habits of mankind. The difficulty that would hence arise, is obviated by the imagination. It takes the repulsive skeleton, and clothes it with flesh and symmetry. It gives the healthy glow, the rounded proportion, the full, voluptuous swell and curve of beauty to the haggard forms of death. Thus it presents the perfect picture, where, but for it, we should have only the defective outlines. Hence we are enabled to judge of the truth of theory from seeing it virtually embodied and carried into practical life.

Such we deem the provinces of imagination in philosophy. It is not to teach, not to dictate, not tenaciously to assert its claims. It is to suggest, to query, and to wait with all modest deference for the answer of reason. It is, secondly, to set forth theory, clothed in practical, every-day colors ; to give it form and shape, and thus present to the mental eye a perfect representation of a very imperfect outline. By these means alone it proposes to assist reason in its decisions. "Well were it for science, for virtue, for happiness, if imagination had always been thus modest in its claims, and inno-

cent in its purposes. The intellectual history of man would not then have presented to the view, as it now does, so motley a page of wisdom and folly."

II. If such be the proper use of imagination, its abuse must consist either in a disregard of its claims as a philosophical faculty, or in giving to its queries the authority of undoubted truth.

1. There are those who seem to undervalue the assistance of the imagination; who, forgetting that it is the fruitful source of every improvement, both in science, and philosophy, and practical life, affect to despise it as altogether trivial in importance, and delusive in effect. Let such ask themselves, whence come their successful projects of gain, their sage guesses in philosophy, their prophetic power in politics? Whence, but from an imagination, chastened and educated by the past, and bringing its great energies to bear upon the present and future. Let such remember that without imagination, art, and science, and philosophy, are at a stand. Witness the vain efforts of the schoolmen to elicit truth from the refinements of rhetoric and logic, while no play was given to the imagination. Witness the eternal circle in which their reasonings always proceeded, and the refined absurdities in which, could a circle terminate, they all would have ended.

Without imagination, the mind would come up to the bounds of knowledge, and seek in vain to go beyond. It might long for some messenger to send forth into the vast unknown, and search out, and inquire, and suggest; but none would be found able to undertake the mission. Neither reason, nor any one of its natural attendants, could make an approach to such an expedition. They must sink back all exhausted with vain desires and hopeless longings for some one to discover to them the wonders beyond their reach; all is useless. . . Hope to see without eyes, to hear without ears, to reason without reasoning powers, as well as to philosophise without that faculty in which every theory has its earliest beginnings, and by which it is set forth to stand the test of reason and experiment, those stern judges of truth and error.

2. The more common abuse of the imagination, however, consists in too great a reliance upon the wisdom of its queries. There are not wanting those, who, seeming to assume its infallibility, proceed to build upon its unproved, and more

than likely untrue, suggestions, those philosophic theories and systems, so well designated as "the baseless fabrics of a vision." Facts, undisputed, well-authenticated, thoroughly molten and purified facts, must lie at the foundation of every philosophical structure. Let such facts, that strike down and rest upon the solid strata of our nature,—facts closely compacted, and for ever immovable form the basis of our systems, and, like a house founded upon a rock, though "the rains descend, and the floods come, and the winds blow," yet will those systems stand; for they, too, are "founded upon a rock." Nor ought this to be considered a matter of choice. Theory should never be built upon theory; an air-castle upon an airy foundation, a gossamer, the whole web as well as woof of which is less substantial than "thin air," is altogether too worthless a thing for a man of serious thought.

And more than this. If, in the mental process, one single part is left dependent upon the imagination's unproved suggestions, in so far is the imagination wrongly used. If imagination do not listen with implicit deference to the declarations of recorded experience, and to the instructions of a higher Intelligence, however conveyed to us, then is imagination abused. "That philosophy which undervalues these guiding hands, and supplies its own data as well as its own deductions, is leaning on a phantom, and lives in perpetual danger of destruction." This is the error most fatal to truth, a readiness to accept gratuitous superstitions for the fundamental axioms of philosophy, or an assumption upon a supposed intuitive conviction, of principles which are, in fact, without foundation.

Multitudes of the brightest philosophic names, having wedded themselves indissolubly to such a course of folly, now stand out, mournful illustrations of man's acuteness and stupidity. Too shrewd to let pass, unobserved, the refined fallacies of an opponent, they have not been shrewd enough to comprehend the truth, though it has read to them its lessons from each event of ordinary life, from every page of human action, and from the great book of nature. Too proud and sagacious to adopt another's creed, which one touch of reason dissolves, they have been neither too proud nor too sagacious to risk their own reputation and the healthy spread of truth on other creeds, unproved by experience,

untried by reason, and with nothing to recommend them but their unity, their beauty, and the simple fact that they are original. Plato, Aristotle, the followers and interpreters of Locke, Kant and Descartes, stand out as memorable examples. Denying the evidence of the senses, Descartes trusted implicitly to intuitive impression. Looking to the world within, instead of the world without, Kant pronounced the former all real, the latter all imaginary. Reversing, in reality, the order of Copernicus, he made the whole great system revolve around and minister to his own little self. But Plato, dwelling in the midst of beautiful imaginings, presents, perhaps, the most remarkable illustration which the page of history furnishes. His system, than which, probably, none is more perfect, certainly none more magnificent, wants as its foundation principle, what must ever be the sole merit of philosophic systems, *truth*. Starting upon an assumption, he has constructed a beautifully consistent edifice; but, alas! how frail, because how false. It is like an arch, built of hewn and polished stones, sparkling with many a jasper, and emerald, and diamond, perfectly curved and apparently indestructible, when, alas! its keystone is rotten. Wonderful is it, that it stood so long! At the touch of truth it crumbled, it dissolved, it fell. It lies a splendid ruin. But even now imagination pictures it to us, perfect as at first. And well it may; for it was its author, and why not be its preserver, while yet, to reason, it is all in ruins?

The query naturally arises, what are the causes of so general an abuse of imagination? We have seen that it holds a prominent place and acts a prominent part in the mental economy, both of the child and the man,—of the savage and the philosopher; that in all periods of society and of life, its workings are distinctly and prominently visible. But perhaps we must acknowledge, that, with all its valuable hints and the almost invaluable discoveries to which it has led, it must also have its share of the credit of myriads of absurdities into which men have fallen. And yet we almost doubt if we do not allow too much. It is the natural province of imagination to suggest inquiries. It professes no infallibility; it pretends not that its suggestions are true; it throws them out, and bids reason try them. Whose, then, is the fault, if reason be recreant or slothful? The mine casts forth an indiscriminate mixture of dross and gold. But who blames

the mine, if the refiner's fires grow dim? Though, then, we would throw the blame on some other faculty, or combination of faculties, rather than on the imagination, yet we have but too melancholy and abundant proof of the fact that it has been partially instrumental in introducing a large portion of those absurdities which have so long and so successfully impeded the progress of true philosophy. For this too common abuse, two reasons may be assigned. 1. It affords an easy kind of mental action. 2. It affords an agreeable kind of mental action.

1. It requires no careful collection and collocation of facts, no rigid observance of rules, no long and tedious processes. It permits us to deal with fancy, which is ever at hand, and ever acts spontaneously, while we allow it to play; which unconsciously dimples the cheek of the child; and whiles away a vacant hour for the transcendental philosopher. One short sentence expresses the whole,—this kind of abuse requires no effort.

2. It affords a most agreeable kind of mental action. This action is agreeable, first, in its exercise. Why clings the gay dreamer of gay dreams with a death-grasp to his idle fancies? Why yields the young philosopher so ready an assent to the imagination's bewildering enticements? Why, but because it affords an intoxication of delight? Secondly, it is agreeable in its results. The philosophy derived from pure fact is too frigid for the ardent enthusiasm of some minds, too material for the refined spirituality of others, and too labored for the indolence of still others. Again, it often wants the beauty and unity which might have characterized it, had facts been waived and fancies adopted. "Facts are stubborn things," and in our state of imperfect knowledge, often seem contradictory, and, oftener still, stamp some favorite system with the brand of error. They often destroy the unity which fancy had created, and mar the beauty of the whole. What wonder, then, that men should choose to deal exclusively with imagination, which furnishes facts to every man's liking? What wonder, when thus, with little labor, and no sacrifice of favorite phantoms, they can deduce conclusions as original, as novel, and as beautiful, as the most incessant labor of a life, and the most anxious comparison of facts could furnish to a Bacon or a Newton?

ARTICLE IV.

AN INQUIRY CONCERNING THE EARLY HISTORY AND ORIGIN OF WRITTEN LANGUAGE.

THE mind that first conceived the ideas of representing sounds by letters, thoughts by marks, mastered in that the greatest difficulty that ever has been or will be mastered in nature. All our modern discoveries are nothing to it. Magnetic telegraphs are but the carrying out of one small part of the idea. The wonders of clairvoyance, could they be ever so well established, have not in them so much intrinsically to astonish. Thousands of miles off, events are as certainly and accurately presented to our minds as if we had seen them; the deepest workings of our soul are communicated to others, ages after the pulsations of thoughts have ceased.

To trace back the history of this art is the object of this paper. It may now be considered, apart even from revelation, a thoroughly demonstrated literary fact, that all the languages of the earth those certainly perpetuated by writing, have sprung from one common source.

Schlegel, in an introduction to a German translation of Pritchard's *Egyptian Mythology*, thinks it now plain, on scientific grounds, that "mankind, at least civilized mankind, commenced with one language and one religion." Wiseman, in his lectures on the connection of Science and Revealed Religion, has also demonstrated this.

It is proper now to consider whether the art of writing was discovered before the dispersion of the different nations among whom it now exists, or whether it was of indigenous origin in different countries,—or whether, if discovered by one nation subsequently to the dispersion of mankind, it was by them communicated to others.

The Romans, for instance, without doubt, derived it from the Greeks. The Attic alphabet was improved from the Ionian. The story of Cadmus bringing the sixteen primitive letters of the Greek alphabet from Phœnicia, together with the propinquity of Ionia to the former country, makes

the introduction of letters from the East into Greece about 1500 B. C., at least a probable supposition.

Among the Phœnicians or Canaanites, the Hebrews, the Egyptians and the Babylonians, must we now search for earlier traces of this art. The Phœnician alphabet was the same in the power of its letters so far as they went, and even in their general form, as the ancient Hebrew, in which Moses wrote the Pentateuch; and, as Philo asserts that different learned men came from Greece to the Hebrews, and from Moses derived much of their knowledge, and as the story of Cadmus makes him to have sprung from Sidon, and as Shaw has shown that the Cadmean letters were introduced about forty-five years after the death of Moses, it would seem not impossible that from among the Jews the Phœnician alphabet may have been obtained by the Ionians. Dr. Windon, indeed, and after him Dr. Spring of New York, in his *Obligations of the World to the Bible*, have gone the length of supposing that writing was first given as a revelation direct from God to Moses when on Mount Sinai. On the other hand, it is well known that a few years ago it became the fashion among the German critics, following out what Niebuhr began with *Roman History*, to deny the Mosaic origin of the Pentateuch, and ascribe it to a much later period of Jewish history. Two works have appeared in English of late, taking this ground. The translation of De Wette, by Theodore Parker, and Mr. Norton's work on the *Genuineness of the Gospels*, Vol. II. We cannot here minutely examine the grounds on which they rest their opinions; but it may be remarked generally that many of the chief of them are so manifestly erroneous, that, apart from any theological prepossessions, and upon literary considerations alone, they fall entirely to the ground. The chief argument of De Wette is that it is very improbable "that Nomadic nations, like the Hebrews, were acquainted with the art of writing before the time of Moses;" that "before Moses there is no trace of a written document," (Vol. I, p. 256;) that, therefore, "it would be absurd to suppose that one man could have created before hand the epico-historical, the rhetorical, and poetic style in all their extent and compass, and have perfected these three departments of Hebrew literature both in form and substance," (Vol. II, p. 161.) Now all that are here assumed as facts are erroneously assumed. "No trace of a written docu-

ment before Moses,"? Why, Champollion has proved written documents to have existed in Egypt 2200 B. C., or 700 years before the time of Moses. And we shall show, in a short time, the strong probability, to say the least, that the patriarchs preserved written records, from the time of Abraham—time enough for the Hebrew language to have become perfectly formed. The objection which Mr. Norton, following De Wette, urges from the little difference between the Hebrew language of the Pentateuch and the prophets, is as inadmissible as the former. The Coptic, which exists even to this day, is so little changed in four thousand years, that it was by the previous study of it, that Champollion was enabled to discover and read in it the hieroglyphic writings written before the time of Joseph.*

The minute and extraordinary accuracy of the Mosaic narrative, even to the spelling of the names—allusions to the manners and customs of the Egyptians—the state of the arts among them in the time of Moses, are so abundantly corroborated by Egyptian history, as more than to outweigh the objections that have been brought from internal evidence. Champollion, in one of his letters, after showing how the history of the books of Genesis and Exodus coincides with what he has discovered and proved of the Egyptian history, adds, "All the other kings of Egypt, mentioned in the Bible, are found upon the Egyptian monuments, in the same order of succession, and at the precise epochs where the holy Scriptures place them. I will also add that the Bible has recorded their true names more accurately than the Greek historians have done." We have not space to pursue this farther; but any attentive reader of "Wilkinson's Manners and Customs of the Ancient Egyptians," and Hengstenberg's little book on "Egypt and the Books of Moses," will find the most serious difficulties of a literary character in the way of supposing the Pentateuch written long after the Exodus from Egypt.

The question now returns, whence did Moses derive his knowledge of writing?—from the Egyptians?—Or had the Hebrews records of their own, existing long before his time? This latter we shall soon show;—first of all, however, diverging, to make a few remarks upon what in the present

* See also an article on the genuineness and authority of the Pentateuch.—*Bibliotheca Sacra*, May, 1845.

age we know of Egyptian literature, prior to the time of Moses.

The origin of writing in Egypt is ascribed to two different individuals, both of whom bear the same name in history, and are called sometimes Thoth, Tautus, and Taut, and sometimes Hermes Thoth; the first may easily be identified with Athothis, the son of Mizraim the second king of Egypt, who, again, is probably the same as Menon, or Memnon, or Amenoph, to whom, Pliny says, that Anticlides attributed the origin of this art. The second Thoth, or Hermes, is also said to have been an inventor of letters and the arts. He first introduced the Sothic cycle, that is, he corrected the Egyptian computation of the year. Mr. Cory supposes, from a passage in Tacitus (*Ann. vi.*), that the conclusion of one of these cycles, i. e. a period of 1461 years, took place in the reign of Ptolemy Euergetes; if so, it must have commenced during the administration of Joseph in Egypt. (*Cory's Chron. Inquiries*, p. 35.) Of the history of Thoth II, several singular particulars are stated; that he was envied of his brethren who sought to destroy him, on which account he fled to Egypt, that there he was received with great honor and lived in splendor; that he was called Trismegistus, because he communicated to the Egyptians that there were three divine persons in the unity of the Deity. His brethren or relatives were seventy in number. Cory, Bryant, and many most respectable antiquaries think that it may be considered as settled, that Thoth II was our Joseph. *Gen. 46: 27*, will, at least, show how far the number of their relatives agree. But how could he be regarded as the author of letters, seeing that they existed long before, invented by the first Hermes? A slight examination into the Egyptian system of writing will show. This people had two perfectly distinct systems of writing: 1. The hieroglyphic, the characters of which were, in part, phonetic, and in part ideographic—of which the hieratic was an abbreviation. 2. The demotic, a purely phonetic system of writing, in more general use in the business transactions of life, on account of its greater simplicity. This was not invented until long after the hieroglyphic. Wilkinson thinks that purely phonetic writing was not practised until the time of Osirtasen I,—the king who is supposed to have received Joseph and his brethren. It would seem probable, then, that the first Thoth in-

vented the hieroglyphic system ; the second—who, we suppose may have been our Joseph—the demotic. Whoever he was, he certainly distinguished himself very greatly in literature and the arts. From about his time commenced the palmiest days of the Egyptian kingdom. He wrote the Hermetic books consisting of forty-two volumes, relating to religion, government, astronomy, geography, and medicine. Large libraries were erected between his days and those of Moses. Over the entrance to one of them is represented Thoth, with the inscription, “President of the Library.” Over an image of him, on another library, “The Lord of the divine writings;” and over the entrance of the gateway leading to it, “Remedy for the diseases of the soul.” Most of the inscriptions are yet remaining, and were first read in modern times by Champollion.

This Thoth II wrote also a book of Genesis—called “The Genesis of Hermes” (Ancient Fragments, p. 91), and reformed the religion of Egypt. It is thought that he introduced circumcision, which it is well known the Egyptians practised, and he seems to have succeeded for a time in almost abolishing idolatry. (Cory’s Chronological Inquiry, p. 54, note.) Mr. Gliddon, we observe, says, the following passage has been authenticated by modern researches as a genuine fragment of the Hermetic books ;—“O Egypt, Egypt, a time shall come when, in lieu of a pure religion and a pure belief, thou wilt possess nought but ridiculous fables incredible to posterity, and nothing will remain to thee but words engraven on stones—the only monuments that will attest thy piety.” If this might be relied on as genuine, how like the misgivings of an old man of the success of the pious enterprise of his manhood. In any case, how truly prophetic. After his death, he was worshipped as a Deity, and images of him were engraved, that yet remain. At a later period, probably when that “other king arose who knew not Joseph,” attempts were made, the remains of which are plainly visible, to obliterate his image.

It would be natural to suppose that Moses, learned as he was “in all the wisdom of the Egyptians,” obtained his knowledge of writing from this source, were it not that there are strong evidences that he and Joseph also obtained their knowledge of a system of purely phonetic writing from records handed down in the family of the patriarchs.

Had Moses borrowed the art of writing from the Egyptians, he would have been likely to borrow their characters. And if there had been no previous Hebrew literature, the language would have either been lost or corrupted, or much assimilated to the Egyptian during their sojourn; so that Moses would probably have chosen that tongue or some modification of it in writing. As it is, the case stands thus. The Coptic, which is the Egyptian, in which all, both the hieroglyphic and demotic writing is made, is one of the same family of languages with the Arabic, Hebrew, Chaldee, Syriac, etc. They all must have sprung from a common source. It is an Asiatic family, and proves that the Egyptians must, at some early period, have emigrated from Asia. But the Coptic is much farther removed from that source than the Hebrew, which, unless it be the Arabic, is the best representative of it now left. The Coptic is, in fact, very closely connected with the African languages in its grammatical structure and tenses, as well as words, particularly with the Berber. The Hebrew is not. Supposing, therefore, Moses to have set about the construction of a new written language from the Egyptian, it would have been in all probability a further corruption and departure from the original, more complicated, and with many African words and sounds. But being now pure, it is probably the more ancient, and certainly not borrowed.

An examination of the book of Genesis will confirm this view. We believe it can be clearly shown that the book of Genesis consists chiefly of contemporaneous records, put together, indeed, and edited by Moses, yet existing long before, and handed down from Abraham, Isaac and Jacob, from Noah, and even from before the flood. Such a view will not deteriorate from, but rather strengthen our conviction of its truth and inspiration.

The book of Genesis bears evident marks of being composed of a number of smaller books. Thus, the second chapter, from the fourth verse, is a repetition, or rather, an enlarged account of the work of the sixth day, recorded in the first chapter. It is the commencement of a new document, and begins with a title: "These are the generations of the heavens and the earth;" or, as the Septuagint reads, "This is the book of the generations of the heavens and the earth." At chapter 5: 1, commences another docu-

ment, and we find its title, "This is the book of the generations of Adam." Sometimes two distinct genealogies of the same family are preserved, plainly taken from two distinct genealogical books. The genealogy of Shem is thus repeated in the tenth and eleventh chapters of Genesis,—documents, the most recent of which must have been completed not later than the time of Isaac. The different style of different portions of Genesis proves this still further, particularly in their use of the divine names. Any one who opens even his English Bible, and reads the first chapter and to the fourth verse of the second, will find the word "God" made use of wherever the Divine Being is alluded to, and the word "Lord" not once. "In the beginning God created," etc., thirty-five times. If now he read on from the fourth verse of the second to the end of the third chapter, he will find instead, that "Lord God" is used in all similar instances; in the fourth chapter, the word "Lord," and in the fifth, as in the first, "God." There is, of course, exactly a corresponding change in the original, "Elohim" answering, in the Hebrew, to "God," "Jehovah" to "Lord," and "Jehovah Elohim" to "Lord God." Whoever considers this, will find in it a strong intimation of at least three distinct documents being made use of in the first five chapters of Genesis. Two of these, the Eloistic and Jehovistic, as they are technically called, are clearly traceable, as far as the time of Abraham at any rate. The former is the oldest and most complete document. It is, in fact, of itself a short Genesis. Not so the Jehovistic, which is evidently the work of one, editing, as we suppose Moses to have done, with the Eloistic document and other authentic accounts before him.

We have seen that Joseph wrote a book of Genesis. He even in one place in it alludes plainly to the quarrel of Cain and Abel, to the clothing of men in the skins of wild beasts, and writes at length concerning the serpent. (Cory's Ancient Fragments, pp. 6, 17.) Yet it cannot have been from this as a foundation that Moses wrote, or indeed from any Egyptian sources; since it is plain that he did not have to translate his documents, at least the Eloistic document, or these differences of style now so prominent especially in the divine name would not have remained. Both he and Joseph, therefore, must have had before them ancient documents in the Hebrew language, from which they wrote. Moses did

not borrow either the art of writing, or the facts that he recorded, from the Egyptians, but they must have been in the possession of the children of Israel from a period anterior to their coming into Egypt.

That the art of writing did not commence later than the time of Abraham, is rendered very probable by this consideration. The history of the creation of the world, down to the call of Abraham, a period of 3300 years, according to Hale's chronology, only occupies eleven chapters of Genesis. But from the call of Abram to the death of Joseph, only about 350 years, occupies thirty-nine chapters. While at the commencement of Exodus, from about the death of Joseph to the birth of Moses, there is no history at all. This can only be accounted for by supposing that from the time of Abram to that of Joseph they kept lengthy contemporary records, from which their history is compiled; but that after they sunk into bondage at the death of Joseph, literature entirely declined, until revived by Moses. All shows, however, particularly the little mention made of any part of Egyptian history, except so far as it is connected with that of the Israelites, that the Hebrew literature was kept distinct from the Coptic through their sojourn, and extended back quite independently to the time of Abraham. Considering Thoth II as Joseph, it would seem far more probable that the knowledge of a purely phonetic writing which he introduced, and which so improved Egyptian literature that writing was almost considered a new invention among them, was by him derived from his ancestors in his father's house, and thus in measure was it that in the seed of Abraham were all the families of the earth blessed.

We find Reuben (Gen. 38: 18) with an engraved seal or signet, containing, doubtless, the writing of his name; and it is probable, from the language used, that the possession of a burying-place, "made sure" to Abraham by the children of Heth, in Machpelah (Gen. 23: 17), was conveyed to him by writings. There is much proof that Abraham brought the art of writing with him, when he came out from among the Chaldeans. The close affinity of the Hebrew language and the Chaldee, so great that he who can read the former, can, without much difficulty, read the latter, can only be accounted for on the supposition of an unbroken current of literature being kept up from the time of Abram leaving Ur,

to the period when Moses wrote and fixed the Hebrew language.

It is said by Simplicius, that Calisthenes, the friend of Alexander, found at Babylon the records of observations on the heavenly bodies, extending back to the year 2234 B. C.,—before the birth of Abraham. And Pliny, from the baked tiles mentioned by Epigines and Berosus, argues “the eternal use of letters among men.”

We have thus pretty clearly traced back letters to the Chaldeans, or Babylonians, who were settled on the plain of Shinar, from which the rest of mankind were dispersed at the confusion of tongues. But writing must have made considerable advance before it would be used for astronomical purposes. It was not a new thing, even in the time of Abraham. There are traditions, indeed, that Heber, the great-grandson of Shem, the sixth progenitor, therefore, before Abraham, “noted down good judgments in a book;” and it may have been on account of the same literary tastes manifesting themselves in Abraham that he is called so often in Scripture, “Abram the Hebrew.” Indeed, if we look now into the earlier chapters of Genesis, we shall find stretching back from him long intervals, destitute of other history than that briefest one, of the names of successive generations, with here and there passages, like oases in the desert, of evidently contemporary accounts. From Abraham to Noah, a period of 400 years, we have nothing but names, with the exception of an account of the attempt to build the tower of Babel, which we may not unreasonably suppose was written by Heber. It was about the time of the birth of his son that the earth was divided (Gen. 10: 25); and that he was a remarkable man in his day is proved by Gen. 10: 21, where Shem is particularly distinguished as “the father of all the children of Heber,” although he had five sons, and at least seven other grandsons.

It now becomes necessary to allude to the writings of Berosus, the Babylonian historian, who mentions that at Babylon were preserved with the greatest care histories of mankind from the creation. He then goes on to give an account of a being whom he calls Oannes, supposed to be the same as our Noah, who, he says, gave mankind an insight into letters and arts, and adds, that he wrote “concerning the generation of mankind.” His account of the creation,

preserved to us by Berosus, mentions the "dividing of the darkness," and the "separation of the heavens from the earth." Indeed, though full of allegory, it was plainly written by some one who had seen the account of creation recorded in our Genesis. He speaks of the formation, by Belus, the Divine Being, of "the stars, and the sun, and the moon, and the five planets," then giving an account of ten kings, or generations, whose lives extended to the deluge.

The account which Berosus gives from these Babylonian records of the flood, is as follows:—The Deity appeared to Xisuthrus (another name for our Noah), the tenth person from the Creator, and "enjoined on him to write a history of the beginning, procedure and conclusion of all things," and "to build a vessel and to take with him into it his friends and relations," and "all the different animals, both birds and quadrupeds." After some time, when the flood had abated, Xisuthrus sent out birds from the vessel, which, not finding any food nor any place whereupon they might rest their feet, returned to him again. After an interval of some days, he sent them forth again; and they now returned with their feet tinged with mud. He made trial a third time with these birds, but they returned to him no more." "He therefore made an opening in the vessel, and upon looking out, found it stranded upon the side of some mountain." He then constructs an altar and offers sacrifices.

Berosus further gives an account of the attempt to build the tower of Babel, its overthrow by God, and the confusion of tongues.

It would appear probable, then, that the history of mankind down to this period was written and preserved at Babylon before the time of Abraham; records that were afterwards corrupted, but of which Abraham took with him and preserved the true copies. The tradition in various ways repeated gives us good reason to suppose that Noah wrote parts of Genesis.

But there are reasons for supposing the art of writing to have existed prior to the time of Noah. Neither sacred nor profane history hints at him as being the discoverer of the art. Unsupported, perhaps the tradition recorded by Josephus, that the sons of Seth, anticipating the flood, inscribed writings on monuments of brick and stone; and that they had made advances in astronomy, might be regarded as of little

importance, further than of show that in his day there were no Jewish traditions fixing the date of their discovery of this art at any subsequent period. Connected, however, with another tradition, recorded in the Talmud, it is not without some worth. "David wrote the book of Psalms with the assistance (*per manus*) of ten of the elders, Adam, Melchisedec, Abraham, Moses, Haman, Jeduthun, Asaph, and the three sons of Korah. Adam is said particularly to have written the ninety-second Psalm." (Norton on Genuineness of the Gospels. Vol. II, Appendix, p. 75.)

We have seen that Oannes, of Babylon,—our Noah,—in his account of the generation of all things, specified the creation of "the five planets" particularly, after saying that God had made "the sun, and moon, and the stars," showing that a knowledge of astronomy prevailed when that was written. But such would not appear to have been the case, when the first verses of Genesis were inscribed; for there we find the sun and moon distinguished from the fixed stars, but not the planets. If, then, astronomy was carried on by Seth, or any of his early descendants, it will throw back the commencement of the art of writing, and the first chapter of Genesis into the days of Adam, agreeing thus with the Talmudical tradition of writing, by Adam. If indeed it had originated at any subsequent period, between Adam and Noah, for instance, some mention would probably have been made of it. Does the pen of inspiration see fit to record that Tubalcain was the first who wrought in brass and iron, and that Jubal invented the harp and the organ, and that Cain commenced the building of cities, and yet never inform us of the date of the invention of so important a moral influence as writing, nor with whom it originated, if subsequently to the beginning of our race? On the whole, then, we may with Pliny infer, as most probable, "the eternal use of letters among men."

ARTICLE V.

THE RELIGION OF ANCIENT GREECE.

1. *The Mythology of Ancient Greece and Italy.* By THOMAS KEIGHTLY. Second edition. London. 1838.
2. *Introduction to a Scientific System of Mythology.* By C. O. MÜLLER. Translated from the German by John Leitch, London. 1844.
3. *Die homerische Theologie in ihrem Zusammenhange dargestellt.* Von CARL FRIEDRICH NÄGELSBACH. (The Homeric Theology, presented systematically. By CHARLES FREDERIC NÄGELSBACH.) Nürnberg. 1840.

THE oldest, and almost the only trust-worthy records of the ancient Greek religion are contained in the writings of Homer. These venerable poems form a kind of encyclopædia of the knowledge of the old Greek tribes, gathering into one rich and variegated tissue the separate threads of geography, history, romance and religion. There, in the dim twilight of antiquity, are first seen the flickerings of those rays of light upon the various subjects of human knowledge, which have gathered brightness in their progress, till they have at length burst forth in all the effulgence of modern civilization. Whoever, therefore, would trace up any one of these rays to its source, will soon find himself conducted back to Homer. Thus it is in treating of the religion of Greece. It is in Homer alone that we find it in its simple, unadulterated form; and to him, therefore, must reference be made upon all fundamental points. This we have endeavored to do, as far as practicable, in our investigations. But, at the same time, in order to free our pages from the encumbrance of numerous references, and to suggest to the reader of the modern languages merely, the best guides to an understanding of this difficult subject, we have placed the above-named works at the head of our article. We do not, then, introduce them here for the purpose of reviewing them, but rather as containing, in an accessible form, the authority for most of the statements which we are

about to make. Perhaps, however, before dismissing them, we ought briefly to indicate their character.

The work of Mr Keightly is designed as a convenient manual on the whole subject of Grecian and Roman mythology, including both principles and details. It is drawn up with ability and skill, but possesses the common fault of manuals, of attempting to present too much in a small space. Besides, it wants the thoroughness, and that severe critical sifting, which are found in some of the best German works on matters of antiquity, and which are indispensably necessary in order to clear away the rubbish from so involved a subject as this.

The work of Müller is of a different order. Like all the works of this accomplished scholar, it is replete with the most profound and ingenious views. His aim is to settle the theory of Grecian mythology,—to establish a principle by which all genuine myths may be interpreted. According to his view, the myths of the Greeks were an unconscious (not an artificial) product of the times in which they sprung up, embodying mostly moral and religious truths. This view he defends and illustrates with a clearness of understanding and a copiousness of learning, which are truly admirable. It is astonishing how interesting, and even attractive, he contrives to make so dry a subject. A specimen will best illustrate his manner:—

“To determine beforehand, from some philosophy of history, that only certain ideas are to be looked for in the creations which emanated from the rude and barbarous infancy of mankind, and that these, therefore, should be extricated from the mass, can lead to no historical insight. In fact, there is, perhaps, no prejudice more dangerous than this. It has long been cherished, and is still entertained by many who, instead of applying to history for instruction, begin by attempting to set it right. ‘We must not,’ say they, ‘seek for profound or beautiful ideas in the mythus, which derived its existence solely from poverty of direct expression, *ab ingenii humani imbecillitate et a dictionis egestate.*’ Instead, therefore, of investigating why that epoch of Grecian humanity, above all others, employed this mode of expression, they at once decide that it expressed itself in this strange manner, because it was too coarse and dull for any other. Now, is not this precisely as if I should answer the question, why the Greeks cultivated poetry alone, until about the fiftieth Olympiad, by saying that they were too irrational and unintellectual for prose? Verily, no! Every period of history has its prerogative; only we must not seek to pluck roses from the corn-stalk, nor ears of corn from the rose-bush. We ought to be grateful to the olden time for the invention of mythi, from which the poetry of the Greeks burst forth into bloom, and at length gave birth to our own; no ‘matre

pulchra filia pulchrior.' How would elder antiquity have been despised, did not the transcendantly beautiful and god-like form of Homer stand at its very threshold, with his refined and highly expressive language, and his exquisite harmony of versification! But it is according to this analogy that we must pass judgment upon the ages lying behind, which appeared so august to Homer himself, and in which,—a notable intimation this from the early world,—heroes themselves, like the reposing Achilles, sang the deeds of other heroes to the lyre. And must not, then, even the first dawnings of the glorious and beautiful, give indications of its native character? Or must a law which holds good of every other species, be regarded as inapplicable to the nations and races of mankind?"

The work of Prof. Nägelsbach is of very much the same character as Müller's for learning, though, in elegance of style and richness of illustration, it is greatly inferior to it. Besides, there is too much system about it,—too obvious an endeavor to make out a rounded whole of theology. Of all authors, Homer is the last in whom we should expect to find any thing like a systematic treatment of any subject, especially religion,—which he speaks of only incidentally and never by design. In the true spirit of a poet, surveying from the lofty eminence upon which he stood, the varied field of human knowledge and interests, he bade to his service all that could excite the imagination, please the fancy, or affect the heart, and by the magic power of his genius, wrought them in graceful proportions into his divine song. Among these elements, and, indeed, as a bright thread running through the whole, is religion,—religion, however, not systematically treated of, but in fragments; here a little and there a little, as the main action demands, and the moral bearing of the whole requires. These scattered allusions embrace undoubtedly, some of the principal points of the old Greek religion, and have been most industriously and ably collected by Prof. Nägelsbach, but cannot, by any possibility, be forced into a complete system.

If, now, we turn from these works to the general subject of which they all treat, we find before us a field vast in extent, and varied in surface, dark with forests, and rough with precipices, in many parts unexplored and unexplorable. Guided, however, by these authors, with the aid of our Homer, we may be able to sketch some dim outline of this great subject, which is all we hope to be able to accomplish in the space allowed us in this paper.

The divine nature was conceived by the Greeks to be dis-

tributed, in some sense, among a variety of beings. However, the number of those whom they actually regarded as gods, properly so called, was quite limited. These were Zeus (Jupiter), Hiera (Juno), Athena (Minerva), Ares (Mars), Apollo, Artemis, (Diana), Hermes (Mercury), Poseidon (Neptune), Aphrodite (Venus), Hephæstus (Vulcan), Dionysus (Bacchus), Demeter (Ceres), Hades (Pluto), Cora (Proserpine). Of these, the first ten are represented by Homer as a council or family, residing upon mount Olympus. Jupiter is the president or father, to whom all the others are inferior, and stand in the relation of consorts, younger brothers, or descendants. Bacchus and Ceres were not embraced in the Olympian family, but were regarded as rustic divinities, and honored as such very extensively among the different tribes of Greece; while Pluto and Proserpine were made to preside over the gloomy regions of the dead. At the same time, the Olympian deities were attended by a number of inferior beings, sharing, to some extent, in the divine nature, and employed in various offices of service or entertainment; such as the Graces, the Horæ, the Muses, Hebe, Ganymedes, Æsculapius and Pæon. The influence of these powers was not confined to the gods in their Olympian abode; but was supposed also in various ways to be exerted upon men. Thus the Muses inspired the poet, and breathed into the soul the harmonies of delicious music; the Horæ gave order and harmony both to the seasons and to life; while the Graces were not only graceful themselves, but the bestowers of all grace and beauty on both men and things; they were the presiding divinities over social enjoyment, the banquet, the dance, and all that tends to inspire gayety and cheerfulness.

Besides these, there were various abstract qualities and powers of nature, which were exalted into something of the nature of gods by the vivid imagination of the Greeks; such as Sleep, Death, Sol, Aurora, the Sea-gods, the River-gods, and the various classes of nymphs. But these were never regarded by them as gods, in any other than a poetical sense. They were never looked upon as the ruling powers of the world, and the dispensers of the destiny of man. They were merely local powers or general principles, embodied by a vivid imagination into personal existences, and regarded with some measure of awe, especially by the ignorant and super-

stitious. Nor is it difficult to conceive, how a people of so lively an imagination, and whose climate and temperature led them to dwell so much amid the scenes of nature, might have conjured up supernatural beings on all sides. Especially, when we reflect that, even to the most unimaginative, the woods, the grotts, the solemn water-fall and lovely landscape, —all the more striking scenes in nature, seem to be haunted by spirits and instinct with life; that in all nations there has been, to a greater or less extent, a popular belief in ghosts and genii; and that, in the imagination of the Christian even,

“Myriads of spiritual creatures walk the earth,
Unseen, both when we wake and when we sleep :”

Below these, and yet towering far above the common herd of men, are seen the majestic forms of the heroes. This was the field for vulgar faith and blind superstition. The gaping multitude are ever ready to deify heroic valor and extraordinary ingenuity. In the early periods of Grecian history, this tendency was carried to a remarkable extent. Before the period of authentic history arrived, heroes enough were deified to furnish marvels for the poets, and gods for the vulgar in all coming time. But these were gods to none but the vulgar; they were looked upon in a very different light from the Olympian powers, by the nation at large.

But while we observe this tendency in the Greek mind to distribute the divine nature among an almost unlimited number of beings, there is perceptible also, especially in Homer, an opposite tendency, which endeavors to reduce all to a unity. This tendency is seen in the notion of fate. Throughout the poems of Homer, there is observable an evident struggle to rise above the mere Olympian powers, to a power to which they and all things else are subject. This struggle accounts for the somewhat unsteady views which are presented by Homer, of the relation between fate and the gods. As a poet, he naturally adhered to the popular belief in the supremacy of the gods; but as a man, witnessing every where the oneness of nature and of providence, he felt the need of enthroning over the universe some more harmonious power than the bickering council of Olympus. Hence it is, that fate and the will of the gods are often presented as identical, often as powers entirely parallel; while, at othes

times, all the gods, even Jupiter, are made subject to the decrees of fate. It is interesting to witness his mind, surrounded as he was, by a whole theogony of gods, struggling after a realization of the divine unity, and rather than leave the management of the world in the hands of rival divinities, resting in the dark power of fate!

As to the general conception of the divine nature among the Greeks, the gods were conceived of very much after the manner of men. They were supposed to be in human form, with human organs, and with a similar relation between soul and body. On the whole, however, they were represented as somewhat more ethereal, since their food, and drink, and blood, were spoken of as more refined. But of every thing like spiritual views of God, the Greeks were utterly destitute. Some of the philosophers, it is true, in later times, attained some such notions; but they were always foreign to the popular faith. It results, also, from these views of the divine nature, that they regarded the gods as individuals. The Olympian deities, which were the proper gods of the nation, were never, to any considerable extent, confounded with nature, but were regarded as distinct, personal existences. Many of the philosophers speculated upon their character, and attempted to resolve them into mere laws or elements of nature, and were followed in these representations by some of the later unpoetic poets; but during the healthy period of Grecian literature, and by the great mass of the people, the gods were conceived of and represented as distinct from nature. Nothing, then, seems more preposterous than an attempt to give a symbolical meaning to the names and doings of these gods in Homer. We know not which to admire most, the learning or the taste of those commentators, who, equally in Homer and in Horace, identify Jupiter with the air, and Juno with the earth, Diana with the moon, and Apollo with the sun, and turn the silver bow and whizzing arrows of this resplendent god into nothing but the subtle rays of the king of day! In earlier times, there may have been among the Greeks something of this nature-worship. Indeed, there are in Homer himself, some indications that this was the case. Jupiter is still denominated "the cloud-compelling," and "the god dwelling in the ether," in allusion, perhaps, to the earlier conception of his character, as the god of the material heavens. Traces of these views,

also, according to the very ingenious hypothesis of Müller,* were retained in the mysteries of Ceres and Bacchus. These divinities being of a rustic nature, their worship, of course, was not subject to the changes which the other worships underwent during the heroic and subsequent ages; but retained substantially the character which they had in the old Pelasgian times. The mysteries, then, according to this view, were merely specimens of the ancient Pelasgic worship, which was more intimately connected with nature, and hence more enthusiastic than the forms of worship in after times.

With regard to the rites of worship paid to the other gods, and which constituted the prevailing worship of the nation, we can speak only in general terms. The services of religion consisted mainly of sacrifices, both bloody and bloodless, songs of praise, sung principally at the great festivals, and prayers. These services were either performed at the different temples, from day to day, as the regular forms of propitiating the gods, or at irregular times and places, as feeling prompted or occasions demanded. In early times, it seems probable that human sacrifices were occasionally offered to some of the more sanguinary deities; but generally, the bloody sacrifices were taken from the common domestic animals, of which different divinities were thought to prefer different kinds; but those sacred to any divinity were never offered to that divinity in sacrifice. The animals, however, were not burned entire upon the altar, but only the thighs enveloped in the caul; while the other parts were consumed at a festival which always followed; making the sacrifice, as we may suppose, equally grateful to gods and men. The bloodless sacrifices consisted of libations of wine, which usually accompanied the bloody sacrifices, the burning of incense and various kinds of fragrant wood, the presenting of flowers, fruit, cakes, etc.

These sacrifices, and the other rites of worship, were performed either at a private altar in or before one's house, or at an altar erected for the purpose, on the occasion which demanded the service, or at some of the temples consecrated to the gods to be worshipped. When they were performed at any of the temples, the victims were slaughtered and burned upon the altar before the temple; but the bloodless offerings were presented on the altar within the temple before

* Hist. Lit. Greece, chap. II, § 5.

the statue of the god. The general idea of a sacrifice seems to have been, that it was expressive of gratitude and dependence upon the gods; and also, that the odor of the burning sacrifice ascending to the gods was particularly agreeable to them, and hence served to propitiate them.

These rites of worship were performed not necessarily by priests, but by the father of a family at his private chapel or altar, by the leading family of a tribe, or a king at the head of his army. We are not, however, to suppose from this, that there were no priests in Greece; every public temple or altar had its priest or priests there as in other nations. The priesthood in Greece, however, was not, as at Rome, organized into one body, at the head of which was a high priest having control of the whole; but each priest was attached to his own temple, and had but little, if any, connection with those at other temples; not even where the different temples were dedicated to the same god. The ministers at the various temples, were both male and female; so that the number of priestesses was, probably, quite as great as the number of priests. The "beautiful cheeked Theano," we are told by Homer, was priestess to Minerva, at Troy; and in connection with different temples, we hear of Manto, Cassandra, and others, as priestesses of Apollo. In the worship of this last named divinity, indeed, female ministers seem to have been very abundant. Pythias, we know, delivered the oracles of Apollo at Delphi, and the far-famed Sibyls, whose mysterious appearance at Rome is celebrated in the early legends of the city, were none other than the priestesses of Apollo.

The duty of these ministers of religion was to attend to the daily recurring rites of worship or propitiation, to superintend the temples with their appendages and property, to furnish every facility and assistance to those who came to worship, to attend to the rites of initiation where there were mysteries connected with the worship, to give the responses where there was an oracle, and in other ways, as by the inspection of the entrails of victims, the flight of birds or the appearances of the heavens, to discover and reveal the will of the gods. As to expounding theological dogmas, or delivering moral precepts, it appears to have been no part of their duty. We do not recollect of ever having met with the slightest trace of any class of priests, in connection with either the Grecian or Roman religion, upon whom it was incumbent to instruct the people in the principles and nature of their religion,—

nothing among the public ministers of religion corresponding to the preacher, and nothing among the people to the church,—no general rallying point for the friends of virtue and piety,—no organization for the cultivation and diffusion of personal holiness!

Almost the only provision for the interests of morality among the Greeks, lay in their conceptions of the retributive powers of the lower world, Pluto and the Furies. Their place of abode was Hades, which means, Invisible. This was conceived to be a gloomy cavern in the depths of the earth, the dark descent to which was called Erebus; while Tartarus, the place of the confinement of the Titans and other great offenders against the gods was the hemisphere below the earth,—the earth being conceived of as a plane of no great thickness, while below was a region corresponding in depth and extent to the concave heavens above; so that the heights of heaven and the depths of Tartarus were equally remote from the earth. In the earliest poetry of the Greeks, as that of Homer, the distinction between the good and the bad among the common class of men in the nether world, was not made; but all were represented as passing together a kind of doubtful existence in this gloomy cavern, occupied with the unreal performance of the same actions which had formed their chief objects of pursuit in the regions of day. Only the great offenders, as the Titans, for instance, were represented as positively punished, and only distinguished heroes as being specially rewarded.

The scene of their reward, the Elysian Plain, in Homer, is placed at the western extremity of the earth, on the borders of the ocean; afterwards it was removed to islands on the coast, and became the Islands of the Blessed; and still later, was transferred to the invisible world, and became a part of the domain of Pluto, distinct from the region of gloom, which was now exclusively appropriated as the abode of the wicked. Around this invisible realm, a river was represented as flowing, over which the grim boatman, Charon, on receiving a certain fee, ferried in his blue skiff, pushed on by a pole, the spirits of the departed; and, on landing, delivered them over to the three judges, Minos, Æacus and Rhadamanthus, who allotted to each his place of bliss or pain. The dog Cerberus, yawning with half a hundred mouths, guarded the entrance to this region, and Pluto and his wife,

Proserpine, presided over it; while the furies, bearing in one hand a torch, and in the other a scourge of snakes, were employed not only in punishing the wicked after death, but also during life-time pursuing them, as in the case of Orestes, like the dogs of Pluto, with their tongues lapped red in gore, thus forming the most terrible conception of retributive justice which ever entered the imagination of man!

Thus we discover in the Greek religion, at the outset, a settled belief in a future state, and indistinct notions of future retributions; just such notions as we should naturally suppose they would have had, when the common people were of no account in the state, but were treated in every thing as one confused mass, scarcely having a personal responsibility; and afterwards as better views of men in general prevailed, a clearly defined distinction between the good and bad, in the allotments of another world. There were, as might have been expected, many wrong notions in their creed as to what made a man good or bad, and altogether material, and, in many respects, preposterous, conceptions as to the nature of the rewards and punishments, and the scenes of their bestowal or infliction. We see many indications of groping in the dark, of struggles after the truth, and often want of positiveness and certainty; but the feeling that there is a hereafter, and that that hereafter is a scene of retribution, was clearly defined in the Greek mind, and is extensively wrought into their literature.

Here we might stop, as having already given a general account of the gods and their worship, of the priests and their services, of the duties of religion here, and its awards hereafter. But there still remain certain matters, intimately connected with their religion, or growing out of it, which should not be wholly omitted in a general survey of the religion of the Greeks. We refer, more particularly, to the great religious festivals, and to the influence of religion upon the arts.

Of the religious festivals, there were in all a great number. But the more renowned, as being celebrated by all the tribes in common, were, the Pythian, in honor of Apollo, the Isthmian, of Neptune, and the Olympian and Nemean, of Jupiter. These festivals were not, it is true, in later times at least, exclusively religious; yet there can be but little doubt that they were so originally, and were designed to exhibit their national faith in the same gods. They came at length,

however, to be partly political, and partly social, as well as religious. They were general gatherings from all parts of Greece,—great national jubilees, in which the heart of a great and multiformed nation, freed from every corroding care and distressing apprehension, beat high and joyous with gratitude and praise. As they approached, sacred heralds were sent around to the different tribes to announce the fact and proclaim a general armistice. During these celebrations, all hostilities ceased throughout the land; hostile armies laid down their weapons, and all intended invasions were deferred, that none might be detained from the joyous scenes. In anticipation of the occasion, the poet, for years, had been polishing his verses, and the musician tuning his lyre, the charioteer had been training his steeds, and the wrestler his limbs, that they might exhibit feats of intellect or skill before the assembled nation, and bear off an oaken or a laurel crown, amidst the acclamations of all Greece. As the day of their celebration dawns, there are seen approaching in all directions the people of every Grecian tribe, and even of foreign nations, with all their local peculiarities of dress and mien; and conspicuous among them the Theori, or sacred deputations, sent by the different states, drawn in the most splendid chariots, with their leaders crowned and glittering in gold, and attended by the most costly sacrifices. At an appointed hour they commence, by offering the sacrifices which have been brought to the different gods. The sacrifices having been performed, and the combatants arranged, the games succeed in an established order throughout several days, and close as they commenced, by costly sacrifices to the gods.

Such occasions cannot have failed to exert a most happy influence in harmonizing conflicting interests between different states, reconciling rival religions, bringing together as friends hostile tribes, furnishing a stimulus for the cultivation of the rarest bodily powers, and, above all, calling out the latent genius of the nation, and awakening a love for art and for letters throughout the land. At one of these great festivals, it is said, Herodotus read his whole history, and received the applause of the assembled nation. Here sweet music murmured from harps and lyres, or breathed from pipes and flutes; here Homer was chanted, and Pindar sung, till the enraptured hearers were raised to something of the same elevation as the performer, and the soul of song and music was breathed

into their hearts. There can be no doubt that from these festivals much good came to Greece, and especially that she owed no small part of her distinction in art and literature to their influence.

The remaining topic, the influence of religion among the Greeks upon the arts, cannot be fully discussed in the brief space which is left us in this article. We only aim here to throw out a few suggestions. We shall confine ourselves exclusively to statuary and architecture. Religion among all nations, whether Pagan or Christian, has undoubtedly done more for architecture than any and all other influences combined. In all nations, both its first rudiments and its highest principles have been learned in erecting temples to the divine powers. But in statuary, this has not been so universally the case. The association of the Deity with animals in Egypt, and with the productive or destructive energies of nature in the East, led to the formation of unsightly and heterogeneous figures, in representing their gods. For the most part, the aim of these nations was, to give a symbolical or allegorical character to the representations of their divinities; to express their attributes by corresponding organs, or by appendages and symbols attached to them. In this way, their gods became monsters, thrown into the most awkward attitudes, often having several different faces, looking as many different ways, with as great a superfluity of limbs and organs, and not unfrequently decked off with trinkets and daubed over with hieroglyphical characters. Such representations, every one perceives, could have contributed nothing to the advancement of the plastic art, but must rather have tended to deprave the taste and prevent the perception of the true principles of art. Accordingly, in none of these countries did statuary ever attain a character above mediocrity. With the Greeks, on the contrary, it reached its highest attainable perfection,—a perfection which, beyond a doubt, it owed, in no small degree, to the influence of their religion.

Their conceptions of the gods, as we have seen, were not associated with the powers of nature, and hence they were not betrayed into a symbolical representation of them; but as they were conceived of as independent beings, possessed of given attributes, they were naturally represented under an ideal character. And as the happiest embodiment of this

ideal representation, the human form naturally suggested itself to them, as being the form most expressive of the internal character. But after all, they felt conscious that even the human form, perfect as it is, did not do justice to their conceptions of the divine nature. Hence they took it rather as a hint than as a model, and proceeded, as is related of Zeuxis, in painting that *δια γυναικῶν*, the beauteous Helen, to select from the different specimens, the features and proportions adapted to their conceptions of the characters of the gods; so that the divine character might, as far as possible, be expressed in the outward form.

With such conceptions of the divine nature, which was supposed to be distributed among at least fourteen different beings, each possessed of his individual peculiarities, and shared in, to some extent, by almost a countless number of other beings, it is easy to conceive how the religious ideas of the Greeks contributed to the promotion of the plastic art; and how it happened that the genius of the nation was turned more powerfully in this than in any other direction, and in a short time lined the streets, filled the temples, the porticos, the niches in private houses, and peopled the sacred groves with matchless images of gods and heroes! Of the exuberance and perfection of this art in ancient Greece, we, at this time, can form but a faint conception. Amidst the wreck of Macedonian, Roman and barbarian conquests, which in turn have swept over Greece, but few genuine specimens of her art have descended to modern times. We may, however, judging of the lion from his claw, form some conception of its character and exuberance from what little has come down to us, and especially from the allusions to it in ancient authors still extant.* The spirit of Grecian art still lives in the Venus de Medici, and the Belvidere Apollo, and is reflected from the pages of Pliny, Pausanias, and many other ancient authors. It would be pleasing to follow out this subject in detail, and bring together into one view all that could be collected, by way of illustrating the extent and richness of this art among the Greeks; but this has already been done by others, much better than we could hope to do it.*

* See a most interesting collection of passages on this subject, from the ancient authors, in the discourse of Frederic Jacobs, on "The Wealth of the Greeks in Works of the Plastic Art."—*Classical Studies*, p. 67.

The same general character prevailed in the Grecian architecture, as in their statuary. As they formed their statues to be fit representations of their conceptions of the gods, so they seem to have reared their temples to be fit residences for them. There were several orders of architecture among the Greeks; but these were usually external distinctions, depending, principally, upon the size and proportions of the columns, and the character of the entablature which rested upon them. The body of the temple, in all orders, was substantially the same. This, in the larger temples, consisted of three parts, the vestibule, or entrance, the cella, or nave, which was the principle part of the temple, and contained the statue of the god to whom it was consecrated, and an apartment for the treasures, utensils, etc., at the further extremity. The great temples were all built of the purest marble throughout, and besides, were often ornamented with fillets and plates of silver and gold. The form was usually rectangular, the length being somewhat greater than the breadth; invariably with pillars in front, and often surrounded on all sides with a row, and sometimes with a double row, of pillars; and with walls unbroken by windows, the light being let in from above. The front view, which generally looked towards the east, was the most imposing, as the pillars and entablature were most highly ornamented in front, and the pediment shone afar with curious sculpture; while the approach was often ornamented with *Thermæ* and statues, and terminated in a magnificent flight of steps, by which one ascended to the vestibule of the temple. With such temples, the genius of the Greeks, under the guidance of religious ideas, filled every city and hamlet throughout their land, and so consecrated them to immortality, that many of them, after having, from their calm heights, proclaimed the lessons of ideal beauty to each succeeding generation, for more than twenty centuries, have come down to our times; and, from obvious indications, both in the old world and the new, are destined ere they perish from the earth, to revive the spirit which shall reproduce their forms, and thus, in ever widening circles, perpetuate their name and influence.

In glancing at the more prominent features of the ancient Greek religion, though we have seen much to admire, we have also seen much to deplore. With all its attractions, it cannot be concealed that the Greek religion was one of art,

rather than of morality. It imparted no instruction, it imposed but few restraints. It tortured the fears with visions of gloomy caverns and furies armed with scourges of scorpions ; but it wrought no reformation in the life and manners, and awakened but few and faint hopes. It brought the gods within the circle of humanity, and made them sanction the most disgusting vices. It was splendid on the surface, but rotten at the core. The Christian, in contemplating it, though he may admire its art, cannot fail to be disgusted with its harem of divinities. And with heartfelt joy and emotions of profoundest gratitude, he will turn from the scenes of Olympus to gaze with the eye of faith upon the shining glories of a pure and spiritual God. J. T. C.

ARTICLE VI.

THE INTRODUCTION OF CHRISTIANITY INTO GERMANY.

THE brightest period of missionary effort since the apostolic age is without a history ; we mean, the period between the age of the apostle John and that of the emperor Constantine. Athenagoras, one of the earliest Christian apologists, well observed : "Our greatness is not to be sought in our writings, but in our deeds." They did not, like the conqueror of Gaul, perform splendid achievements by day, and then perpetuate their memory by composing as splendid commentaries or journals at night ; but, careless of fame, and of all worldly distinction, and anxious only for unimpeachable fidelity to their Redeemer and to the souls of men, they devoted themselves exclusively to the one great aim of the Christian life ; so that no one had the leisure to record the toils and the sacrifices by which the world was converted. In many instances, the first intelligence received respecting the introduction of the gospel into a country, is that Christians are found in every part of it. How such magnificent results were produced, who were the missionaries, who the founders of these flourishing churches, history does not inform us. The first voice that reaches us from all the north of Africa, is that of Tertullian ; and what does he say ? Not a word

about missionaries, or the first planting of the churches; we simply find in his works incidental statements, which show that all these Roman provinces were, to a great extent, evangelized! There is not even so much as an intimation in all the writings of the early church, whether the Romans from Italy, or the Greeks from Alexandria, planted the churches that soon rose in all the large towns from the Lybian desert to the Straits of Gibraltar. It is inferred from the nature of the case, that the Greek colonists of Cyrenaica were converted by Greek missionaries, and Carthage and vicinity, by Roman.

The earliest notice which we have of the existence of Christians in Upper Egypt, is that persecution is raging among them. We turn to the West, and direct our eyes towards Gaul, uncertain whether it will there rest upon a dense cloud of paganism, or upon here and there a sunny spot where the light of the gospel shines;—and the first scene that opens, is that affecting one, over which many of our readers have so often wept—that of the venerable Pothinus, and the churches of Lyons and Vienne, bleeding under the hand of the persecutor. Of the two Germanies, as they were then called, now the East of Belgium and France, the first mention that was made in Christian history, was by the same Irenæus, who succeeded Pothinus, and who wrote the account of his death; and then he merely mentions the doctrines which had been received in those two provinces.

Switzerland, a part of Austria, and England were evangelized, no one knows how, or when. Spain rises up before us, at our first view of it, with several churches; and at the next glance, we find it under the guidance of thirty-six bishops. Thus it was with a great number of those countries, where the gospel was introduced during the first three centuries. The history of the first churches in their infancy is rarely known. They more commonly make their first appearance, after having reached their youthful vigor; and, in not a few instances, they burst upon our view, in their full maturity. Painful as such things are to our curiosity, they are the highest eulogy on the Christians of that age. We have barely indicated the first period of missionary history. It is not our purpose to dwell on that period; we pass to another view.

All our readers are familiar with the irruption of the northern barbarians into the Roman empire, about the fifth cen-

tury. Are they as familiar with the fact, that, in consequence of that irruption, a large part of once Christian Europe needed to be evangelized a second time? Not only was Roman civilization swept away, and cities and towns laid in ashes, but Christian churches were so utterly destroyed, that missionaries, in later ages, could often find no trace of them. Christian cities, and temples, and people, perished together. In later times, the devout recluse would retire from the abodes of men, and build his cell, if possible, on the spot where once a Christian church stood, but where now nothing but the beast of the desert was to be seen.

Look, for a moment, at the population that covered the face of western Europe at the end of the fifth century. In Spain and the south-west of France were the Visigoths. In Italy was the kingdom of the Ostrogoths, followed by that of the Lombards. From the banks of the Rhone, in every direction, extended the kingdom of the Burgundians. In all the north of France, and in Belgium, were the Franks. In the British Isles, instead of the Romans, were the Picts, the Scots, and the Anglo-Saxons. From the Danube and the Rhine to the Baltic, the Alemanns, the Thuringians, and the Saxons now had their fixed abodes. Here were missionary fields wide enough to employ the few Christian ministers and churches, which survived the general slaughter. We ought never to forget that it was an immense undertaking to recover Europe from a state of paganism and barbarism combined. We know that the Christianity received by these ferocious savages was miserable enough. But the only wonder is that anything approaching to Christianity could then throw its strong cords around such a mass of demons. It would be instructive to trace the history of this grand system of domestic missions. Many instances of missionary zeal and extraordinary self-denial would be brought to view; and many examples of misdirected effort would stand out as a warning to missionary bodies of all coming time. But we cannot now enlarge upon this second period of the history of missions. We have thus far surveyed the ground only to prepare the way for entering upon the next succeeding period, and giving sketches of the history of the introduction of Christianity into Germany.

Christianity did not penetrate these regions until about the sixth century. That portion of the western Goths, which

had been nominally converted to Christianity by Ulfilas, and other Greek missionaries, lived on the borders of Thrace and the Black Sea, and passed with the thousands of their pagan neighbors into the south of Europe. From Italy, Christianity had never been carried northward beyond the mountains of Switzerland. From Gaul, it had never crossed the Rhine into Germany. All the territory from the Danube to the Baltic, and from the Rhine, in its whole course, to the Vistula, was wholly unevangelized. It was the China of Europe. Early in the seventh century, missionary establishments were formed along the east bank of the Rhine, beginning near Switzerland, and extending gradually to Friesland. These labors were prosecuted with untiring zeal and energy, until the twelfth century; and Christianity, propagated by the Latin churches, moved steadily to the east and to the north, till it reached the Bulgarians, the Hungarians, and the Russians, when it met that which was preached by the Greek missionaries.

That our subject may not be too comprehensive for a single article, it will be necessary to limit ourselves to the introduction of the gospel into the interior of Germany from the south and west. The conversion of the Alemanns, the Thuringians, the Bavarians and the Frisons, will furnish matter for the most interesting period of German missionary history, and will bring us to a natural close at the consolidation of the Germanic church under Boniface, a little before the time of Charlemagne. From that period, the German church assumed a Roman character, and conversions were effected not only by the preaching of missionaries, but by such arguments as princes are wont to use.

It is important here to inquire from what quarter of the world that influence came, which led to the regeneration of the German tribes. We should naturally look to Italy and to Greece, as the sources, of religious influence upon Germany. There, churches had long been established; and Rome and Constantinople, the two capitals of the world, and the two great seats of ecclesiastical power, enjoyed every facility for the work. The former had Christian provinces extending northward to the Alps and to the Upper Danube; while the latter not only had thousands of Goths all along its north-western border, but had actually carried Christianity far up the Danube. Though in a former age, Greek and Roman

missionaries, or rather exiles, beginning at opposite extremities, met at the middle of the Danube, neither penetrated to the north of that line. One cause was the terrible inundation of fierce barbarians from that direction; another was, that, with the exception of Gregory the Great, who sent missionaries to England, and of Chrysostom, who himself supported a whole mission in Phœnicia, and was honored as the instrument of the conversion of multitudes of the Goths, neither Rome nor Constantinople were distinguished for missionary zeal.

The religious character of the Franks furnishes a sufficient explanation of the inactivity which marked their early course; and the political relations of that rising monarchy will account for the part it did take in encouraging missionaries from abroad. Every one has read the story of the conversion of Clovis and his three thousand warriors in one day, and his adoption of the orthodox creed. He was the Constantine of his age. His body of Franks was the nucleus of German civilization. The Frank was the Briton of the middle ages. Conquered tribes were his provinces, and these provinces became kingdoms. Wherever he went, he planted his own laws and institutions. Thus Providence raised up a protective power, not unlike the present power of England, in the East. The poor missionary among savage tribes could after this be safe under his letters of protection. But the Franks, like their neighbors, the Burgundians and the Goths, were but semi-Christian. Theirs was the religion of the State, rather than that of the heart. Their bishops were better soldiers and hunters, than preachers. We shall need to keep in view, that the German missionaries were aided more by the government, than by the church of the Franks.

It was from the remotest corner of Europe, that the spirit of missions went forth with Moravian devotedness and energy. It was from Ireland, and the adjoining islands, from a part of Scotland and Wales, where primitive Christianity had found a safe retreat, whither neither Hunn, nor Vandal, nor Saxon, had carried desolation;—it was from thence chiefly, that learning and piety went forth to bless Europe and the world. Those who are familiar with the history of literature in the middle ages, will recollect that the classics and the Bible, that education and piety, found a home in the Irish convents. The monasteries of Bangor, and of Hy, in a neighboring

Scottish island, would bear honorable comparison with the best theological seminaries in our country, for the number and efficiency of the missionaries they sent forth. From them went out a missionary spirit throughout the British islands; and men from all these places united in the holy work of evangelizing continental Europe. The convents of Ireland were the best schools of the age; they were visited by the sons of princes and nobles, who themselves, in numerous instances, went as missionaries to the heathen. It was the custom of these convents to plant little missionary colonies, composed of their most promising young men. One individual, of mature age and distinguished ability, was placed as teacher and guide over twelve younger men, as disciples and coadjutors. This regulation was nearly universal in all the filial, as well as original Irish convents. These companies would always go, if possible, into the very heart of a foreign heathen land, and establish a monastery, and gradually introduce husbandry and other simple arts of civilized life. Their next step was to make their monasteries high-schools, in which young men of the native population should receive a Christian education. With this was connected a system of itinerant preaching, and such other modes of action as were adapted to the end they had in view.

None can fail to see the wisdom and skill displayed in these arrangements. Even monks understood the philosophy of our social nature. They did not allow themselves to be separated and left alone to experience the thousand evils resulting from a want of companionship. They cheered each other's hearts, enjoyed each other's counsels, and by extensive co-operation surmounted the most formidable difficulties.

They needed but small funds. They had no families depending on them for subsistence, but all belonging to a mission constituted one great family. Their own labor and the kindness of the people in whose vicinity they lived, generally furnished all the comforts of life, that a self-denying ascetic required. By having a fixed residence, they gave perpetuity to their undertakings, and had a common centre from which they could conveniently make preaching excursions. And above all, they were enabled to direct the intellectual movement of the people by educating their influential young men, and at the same time to train up persons who could become pastors as fast as churches should be formed, or who could

succeed them as teachers in the cloister-schools, or go forth to form new missionary colonies.

There is another circumstance, which brings this whole class of men still nearer to ourselves. The early Irish, Scotch, and Welch churches grew up independent of Rome. They were Bible and even Protestant Christians, if there were any in that age. It was not till the time of Boniface, at the close of the period of which we are now speaking, that Romanism gained the ascendancy among them.

The Alemanns.

This was the earliest German tribe, east of the Rhine, visited by the Irish missionaries. They dwelt in the southwestern part of Germany, afterwards called Suabia, including the present duchy of Baden, the kingdom of Wirtemberg and a part of Switzerland.

They were a mixed tribe, composed, as their name signifies, of all sorts of men, who, after migrating to the south with the rest of the barbarians, returned to occupy the deserted forests of Germany. Like all that northern race of men, they were a warlike, and ferocious people. Germany, at that time, resembled, in many respects, our own country, before any European settlements were made in it. The whole land was covered with deep forests, through which the rude habitations of that savage people were thinly dispersed. They are described by the Roman writers as men of large stature, with long flowing golden hair covering their shoulders, with blue eyes deeply set in round masses of flesh with scanty savage dress, and savage weapons of war. Their simple worship was conducted in the dark retreats of the forest; and as they worshipped martial deities, human victims frequently bled upon their rude altars of stone.

The Alemanns regarded the Romans as their natural enemies, and were consequently averse to the Christian religion, as being that of the Romans. So fierce were they in their hostility, that their Christian neighbors, who were not of Roman descent, the Burgundians and Franks, then in power, did not venture to attempt the introduction of Christianity among them. The Christian exiles that fled in time of persecution could find no refuge there, at least could make no impression as missionaries. It was not till the determined and unflinching zeal of Irish missionaries, supported by the

protective arm of the Frankish kings, was called into action, that any footing could be secured for Christianity among that fierce tribe. Prompted by jealousy, when they saw the rising power of the Franks, they had marched against them and received from young Clovis, in 496, that signal defeat, at Zülpich (Tolbiacum), so celebrated in history. It was the issue of that battle, that turned the scale in the mind of Clovis in favor of the religion of his Christian consort, and which gave to a powerful state, henceforth nominally Christian, a decisive authority over the Alemanns. Such are the ways of Providence, rendering even political revolutions subservient to the spread of the gospel.

The first direct missionary attempt among the Alemanns was made by Fridolin, of Ireland. After receiving his education in one of the monasteries of his country, and preaching for a time in the villages where heathens were still to be found, he felt constrained by a sense of duty to exchange his scene of action, where there were already so many laborers, for one more destitute abroad. He went first to Gaul; and after obtaining fuller information of the adjoining countries, he resolved to make an attempt to give the gospel to the wild inhabitants of the Black Forest, in Baden. He first resorted to Clovis for letters which should serve as a passport into the country of the Alemanns. They were readily granted. Clovis certainly acted the part of a benevolent conqueror towards that people, and contributed much to the improvement of their social and moral condition. Fridolin proceeded from Triers, then the capital, down the Moselle, to its junction with the Rhine, then ascended the latter, and just beyond the bend of the river, near Bâle, fixed his abode at Seckingen, then an island in the Rhine. He was kindly received by a distinguished family in the vicinity; and at length one of the daughters embraced Christianity, and she was the first Alemann convert. But the populace were opposed to this innovation, and raised a mob, and drove out the missionary from their territory. The king of the Franks, to whom he applied for protection, not only restored him and provided for his personal safety, but secured to him the possession of the small island. The little colony was again collected, a cloister established there, in which persons were trained as missionaries to enter the German *gaus*, which were now beginning to be thrown open to Christians. But few

particulars are recorded respecting this first missionary to the Alemanns.

Columban was the first who organized a system of missionary effort, which had an extensive and abiding influence upon the condition of this people. Educated at Bangor, when that cloister had three thousand students, and equally distinguished for talent, learning and piety, he felt, when about thirty years of age, an eager desire to go to the heathen, and preach to them the gospel. He accordingly, with the approval of his friends, entered into an engagement with twelve young men, who were to be under his direction, to embark with him in the cause of foreign missions.* The Irish missionaries left their native land about the year 590; and all their subsequent career goes to justify the high commendation passed by contemporary writers upon their missionary character.

When passing through Gaul, they were invited by the Franks to settle among them; and as the Franks and Alemanns were mingled together along the eastern frontier of Gaul, the missionaries were inclined to accept the proposal. They accordingly took up their residence in the Vosges mountains, in Elsass, in the vicinity of Bâle and Strasburg.

One hundred years before this time, Clovis had firmly established the kingdom of the Franks. It included then the northern half of France, and beyond the Rhine a broad belt, sweeping from the North Sea to the Alps. At the time of Columban's arrival, the kingdom was greatly enlarged, and divided into three parts, Burgundy, Soissons and Austrasia. Never in history do we meet with such frequent and such horrid scenes of murder in the royal family, as among the Merovingians of this period. The jealousies of two rival queen mothers, Fredigundis and Brunehild, unequalled by any thing in Rome, under the emperors, kept all the branches of the royal family in daily peril. The latter was finally put to death, in extreme old age, as the murderer of ten kings.

* A similar association of young men in our own country, producing at home and abroad effects no less glorious, cannot but occur to our recollection here. The presence of one of that number, providentially preserved from so many dangers, surviving so many of his early associates and friends, returning after a long life of successful missionary labor to greet the thousands of a Christian denomination with whom he connected himself on the other side of the globe, many of whom he intimately knew, without ever having seen them,—the presence of such a man among us renders this otherwise dark and gloomy missionary year, a year of jubilee.

Such were the rulers under whom our missionaries were about to fix their residence.

They entered one of the glens of those mountains, and on the site of the old castle of Anegray, on the Meurte, laid the foundations of their convent. The strict and exemplary piety of these strangers presented a striking contrast to the corrupt and intriguing clergy among the Franks. The youth of the country crowded in such numbers to receive the instruction of these holy men, that it was necessary to open a second cloister at Luxeuil (*Luxovium*), and a third at Fontenay. Here they labored successfully twenty years. At length the native clergy became so hostile to them as to seek their destruction. Brunehild joined with the clergy in their opposition; and Thierry, of Burgundy, in the north-eastern extremity of whose territory the missionaries resided, was persuaded to banish them. The accusation brought against them was, that they refused to comply with the usages of Romanism. A proud distinction! Though they themselves were removed, the fruits of their labors remained. They left flourishing cloister-schools behind them, which, at a later period, proved a valuable aid in training up missionaries and pastors for Germany.

Columban was directed to return to Ireland; but he refused to comply. So far from abandoning the object of his life, he resolved to move more directly towards it. Hitherto he had found access only to the border people of the Alemanns; now, he and his companions entered directly into the interior of their country. They were, by this time, prepared for the undertaking. Gallus, in particular, had acquired such a knowledge of the language that he could preach to the natives with great effect. The north of Switzerland belonged, at this time, to the Alemann territory. The exiled missionaries proceeded further up the Rhine to lake Constance, and finally took up their residence at Bregenz, the site of a ruined castle, on its eastern bank. After the necessary arrangements were made for establishing a convent and opening a school, Gallus, now the most distinguished man, and a preacher of extraordinary power, commenced his missionary work by public addresses to the heathen population. His efforts were attended with signal success. Under these bright auspices, the missionaries went on prosperously in their work. Their school was well attended by the native youth, and for three

years their prospect of ultimately reaping a rich harvest was cheering. But on the death of Thierry II, in 613, who, as king of the Burgundian division of the empire, had protected the missionaries, Brunehild, as the last act of her infamous life, attempted to regain her sway as regent of her two great-grandsons, and to claim for them Burgundy and Austrasia. In this short struggle for power, the ambitious old queen, who had outlived three generations, vented her rage on the missionaries, who had never spared her vices.

They were a second time driven from their scene of labor, and Columban went to Italy, where he spent the remainder of his days, and became the founder of the cloister of Bobbio, so celebrated in literary history. But Gallus, instead of leaving the Alemann territory, determined to seek out a place on or near the boundary line of the country, and to effect a new settlement there. In this he was successful. He founded the well known convent that bears his name, St. Gall. In the mean time, Clotaire II, of Soissons, overcame and despatched Brunehild, and succeeded to the Austrasian and the Burgundian thrones, and the kingdom of the Franks again became united under one sovereign. He was the friend of the missionaries, and in token of his friendship gave to the convent of St. Gall large landed estates in the adjoining district. Here Gallus diligently applied himself to the education of the young, to the preparation of suitable persons for the ministry, and to the enlargement of the monastery, all of which tended directly to bring the whole country under Christian influence. He won the favor of the great; and of the numerous presents which he was accustomed to receive from them, he made free distribution to the poor. Of luxury and ease, he and his disciples knew nothing. In 615 he was chosen bishop of Constance, which had been a principal church in Roman times, and which survived the general ruin. Gallus declined the proposal, thinking it better that a native should hold that office. He therefore recommended one of his own disciples, a native Alemann, who was readily accepted. This was an important step; it secured a co-operation between the convent of St. Gall and the church of Constance, in the leading object which Gallus had in view, the conversion of the Alemann nation. Both of these seats of Christian influence prospered; and, acting always in conjunction, they sent a leaven through the nation, which extended northward

to the Neckar, and westward till it met that of the cloisters which had been previously founded among the Franks.

In this dawning of a brighter day upon Germany, Gallus died, at the advanced age of ninety-five years. He was among the purest of the German missionaries; he was, for those times, highly biblical, both in his studies and in his preaching; and was hence but moderately tinctured with the superstitions of his age. In this respect he was a true representative of the Irish school.

Though the church at Constance was always the most active and efficient in the conversion of the Alemanns, the scattered remains of the old Roman churches, lower down on the left bank of the Rhine, resuscitated under the Franks, and still more by the influence of the schools established by Columban, particularly the churches of Strasburg, Spire and Worms, entered zealously into the work of missions. The agents chiefly employed were the monks of Luxeuil and other cloisters, who passed the Rhine, and planted their monastic schools and missionary settlements along the whole extent of the Black Forest. The beginning from this quarter was first made at Offenburg, so called from Offo, a Briton, its founder. It is situated a few miles south-east of Strasburg. These monks actually introduced agriculture and a certain degree of civilization into these wild retreats, at the same time with Christianity. They first cultivated the soil around their cells; their example was followed by the natives, and finally the pastoral life of the inhabitants was exchanged for that of husbandry.

We may here mention an occurrence which serves to illustrate the missionary zeal of the times. Two young brothers, on leaving Ireland, their native land, for the country of the Alemanns, were induced first to enjoy the satisfaction, so sacred in that age, of visiting the tombs of the apostles. For this object they resorted to Rome, wishing, at the same time, to secure the influence of the bishop in their favor. As they approached, on their return, the borders of the Alemanns, they separated, the one, Rupert, proceeding down the Rhine as far as Worms (where he became bishop, though he was afterwards expelled, and then went as a missionary to Bavaria); the other, Trudbert, entered what is now called Baden, below Bâle, and there commenced his missionary labors. After continuing faithful to his charge for three years, he was

murdered. His death was so deeply lamented by some powerful friends, that a monastery was founded to his honor, on the spot of his martyrdom. It was called St. Trudbert; and from that school went forth, in later times, many faithful missionaries.

Our space will not allow us to dwell longer upon particular instances of missionary enterprise in these regions. Enough has been said to furnish a specimen of the labors by which this country was evangelized. In the seventh century, monasteries were scattered in all the south and west of the Alemann territory. In the eighth century, the reigning dukes began to favor Christianity. And yet it has been estimated that, as late as the beginning of the eighth century, not more than one tenth of the people had embraced Christianity.

Bavaria.

We must bestow a few moments' attention upon the early missionary history of the Boii, Bajoarii, or Bavarians. Their country lay east of the Alemanns, and south of the Thuringians. The river Lech, on which the city of Augsburg stands, was its western boundary, and the Upper Danube at Ratisbon (Regensberg), its northern boundary. The Bavarians took part with the Alemanns in the battle of Zülpich, and were conquered with them by Clovis. But instead of becoming subject to the Franks to the same extent with the Alemanns, they were allowed, as tributaries, to enjoy their own government, and to choose their own dukes. The whole of the sixth century passed over them without leaving upon them any traces of Christian influence. Probably the earlier efforts of the excellent Severinus, in Roman times, amid the tumult of warlike hordes ever upon their desolating march, were not entirely effaced.

The first individual who ventured to become a missionary in Bavaria was Eustasius, a disciple of Columban, and his successor as abbot of Luxeuil. He went, accompanied by a friend by the name of Agilis, under the favor and protection of Clotaire II, to whom that rude people was so much indebted for a valuable code of Christian laws. But these pious monks had to encounter the greatest difficulties from the savage character and from the fierce opposition of the Bavarians. After several years of fruitless toil, they returned in discouragement. Eustasius resumed his place at Luxeuil,

and lived to see six hundred disciples again gathered around him. Still the undertaking was useful as a preparatory measure. It is not the only instance in which profitable missionary labor has appeared useless to the careless observer.

We have already spoken of two brothers from Ireland, one of whom, Trudbert, was murdered by the Alemanns, while the other became bishop of Worms. The name of the latter was Rupert, a pure-minded and devout man, whose unbending integrity and faithfulness had offended an irreligious and infamous court. At this time, the wife of Theudo, himself a heathen, duke of Bavaria, heard of the unjust persecution of the man whom she had revered and loved before leaving her father's house. She was one of those honored females who, alone in a heathen land, have had the heroism to live as a model of piety and thus prepare the way for the public servant of God. She invited Rupert to come and reside at her court, and to bring with him several assistants, who should aid him in attempting to introduce Christianity among her newly adopted people. The proposal was accepted. He came. The duke was the first convert; many of the court followed, and multitudes of the people embraced the new religion. Rupert was now employed to travel through the country as preacher, and he every where met with encouragement. So great, indeed, was the demand for his services, that he returned to his country, as many a modern missionary has done, to engage others to assist him. He had the satisfaction of succeeding in engaging several pious monks whom he took with him, and afterwards stationed at advantageous posts in different parts of Bavaria.

One day his travels brought him to the ruins of ancient Juvavia, where, before the barbarian invasion, there had been a flourishing church. The Heruli laid it waste in 476, and now nothing but wild beasts and serpents were to be found there. Rupert asked permission of the duke to build a church and convent on the site of that ancient Christian city. His request was granted, and a district, including all the territory within several miles of the place, was presented to the establishment. It was situated near some salt-springs on the river Salza. This is the origin of the city of Salzburg, one of the most important places in Germany during the middle ages, and a seat of mighty influence in diffusing Christianity in all the surrounding country. At this place, Rupert fixed

his abode. From it as a central point, he was accustomed to make frequent missionary excursions. In 623, the duke died and was buried at Salzburg. He had charged his son Theodbert, to pursue the same course as he had done in respect to Rupert and the missionary cause. The son was faithful to his father's last request. Rupert, now situated according to his mind, was surrounded by twelve Franks as his disciples and associates, and a niece who accompanied him for the purpose of devoting her life to the spiritual interests of the females of Bavaria, a remarkable circumstance in that age.

By these arrangements, which are perfectly in keeping with the general policy of the Irish missionaries, a missionary school or theological seminary was established, which was to supply the country with native preachers, and pastors. The good old man, after appointing his faithful companion Vitalis as his successor, died in peace, leaving in Bavaria a monument of his worth which will never be forgotten. Let those, who have a heart to do so, treat the memory of such men with disrespect on account of the peculiarities of the age in which they lived. Ours may be a better philosophy, and possibly a better theology; but we fear that we can boast of no religious superiority, of no deeds of more permanent Christian utility.

Another name deserving our special notice is that of Emeran. He was born in Poitiers, in France, and was carefully educated by Christian parents. He possessed fine talents, and on completing his education, was immediately made bishop of his native city. He was accustomed to travel through the country in the character of preacher, and diligently sought out the poor in their huts, and gave them religious instruction. Having learned, in his travels, of the religious condition of the Avari, between Bavaria and the Black Sea, he resolved on going in person, into those dark regions to teach the people the way of salvation. He commenced his journey on foot; and arriving at the Danube, he took a small boat to Ratisbon, intending to proceed immediately to his place of destination. But the reigning duke of Bavaria, Theodo II, represented to him the dangers of going into that country where civil wars were then raging, and dissuaded him from his purpose. In fact, the duke needed greatly just such a man as Emeran, to settle some doctrinal points among his ignorant and disorderly clergy, to counteract the superstitions

which were creeping into the church, and to offer more powerful resistance to the pagan influence which was still strong. The zeal of the young bishop remained unabated ; but Providence plainly indicated compliance. Seeing before him a fair prospect of bringing over to the Christian faith many Bavarian nobles, who began to show a decided hostility to the gospel, and of preaching to the multitude of heathens still to be found in Vindelicia and Noricum, towards the Alps, he was the more satisfied to remain in Bavaria. In his new sphere of duty, he manifested the same spirit as in his native country. For three years, he travelled through different parts of the land, seeking out the ignorant and the needy, and giving them the consolations of religion, and bestowing upon them all the presents which the duke bestowed upon him. He was at last unjustly assassinated in consequence of another's crime, so much to the grief of Theodo, that he honored his memory by founding a cloister at Ratisbon, and calling it after his name. Here, say our authorities, there is a chasm in history, extending through fifty years. But subsequent events show that the gospel must have made considerable progress during this interval.

Thuringia.

It included, at that time, a large territory east of the Franks, south of the Saxons, and north of the Bavarians. The missionary did not find his way into Thuringia, till a century later than into the south of Germany. This country, too, was conquered by the Franks ; and among the captives, carried away by Clotaire I, was Radegundis, niece of the Thuringian king. She was but twelve years of age. As the spoil was divided by lot, between him and his brother, this captive fell to him. He educated her in a manner becoming her rank, and provided particularly for her religious instruction. The truths of religion made a deep impression upon her tender and sorrowful heart, and she cordially yielded herself to its power. She devoted her time to deeds of charity, and would gladly have spent her days in retirement, in the quiet practice of the Christian virtues. But it was Clotaire's purpose to make her his queen. Her compliance was not dictated by a love of worldly splendor. After she had entered upon her exalted station, she adhered strictly to her religious convictions, and was more intent upon deeds

of Christian benevolence, than upon the gayeties of a court life. For a long time, the monarch was pleased with her pure religious character. But, at length, he complained that he had married a nun instead of a queen, who converted his palace into a convent. He finally separated from her. She bore her disgrace with resignation and patience. She retired to Poitiers, founded a nunnery there, drawing up the rules with her own hand, which are still extant as a testimony of her enlightened piety as compared with that of her times. She even took measures to improve the education of the clergy. She invited the poet Fortunatus, afterwards her biographer, to Poitiers, for this purpose, and joined his disciples in the reading of the church fathers.

Clotaire, at length, repented of his act, and desired Radegundis to return to court. But she preferred her present situation, and spent the remainder of her days in acts of devotion. The first Thuringian convert to Christianity deserved this brief notice of her life. How beautifully does it exhibit the celestial character of our religion !

But all this took place at an early period, and out of Thuringia. On the subjection of this country to the Franks, it was governed by dukes with a kind of feudal dependence. One of these, named Hetan, about the period mentioned above, took up his residence at Wurceburg. There was in the neighborhood a single Christian family of distinction, by the name of Iber. Bilchilde, Iber's daughter, was distinguished for beauty and for virtue, and the duke sued for her hand. But the pious father objected to his daughter's union with a heathen. After the death of the father, the proposal was renewed ; and though both the sacredness of a departed parent's desire, and her own scruples of conscience still stood in the way, she was compelled to comply. Soon after their marriage, the duke was slain in battle, leaving two sons by his first wife. The young widow, with her two step-sons, repaired to Maintz, where a relation of hers was bishop, and devoted herself to their religious education. After the sons were grown up, the oldest married, and soon died. But the pious mother lived to see the object of her life secured. Godsbert, the surviving son, ascended the throne as a Christian prince, and married his brother's widow.

No sooner had they removed to Wurceburg, the capital, than Providence, which had thus opened the way for the

introduction of Christianity into Thuringia, furnished the instrument for executing the work.

There lived, in one of the Irish monasteries, a young man by the name of Kilian or Cullen. He felt in his heart, to use his own words, the fire to be kindled, which so many of his countrymen had felt before him, and could not spend his days in retirement, while so many on the continent were living and dying without a knowledge of Christ. In communicating his feelings to others, he found twelve of his brethren ready to join him in a mission to the heathen. They crossed the channel and entered into Austrasia, or that part of Gaul which had many heathen tribes bordering upon it. Here they were to survey the missionary field, and make a selection of the most needy portion. The Alemanns and Bavarians were already supplied with missionaries. The Frisons and Belgians, too, had been visited by the messengers of Christ. But Thuringia lay before them unoccupied. The decision was speedily made. At Maintz, they had probably learned what had taken place at the Thuringian court; for they proceeded from that place directly up the Mayn, passed by Frankfort, not stopping till they reached Wurceburg. There they presented themselves before the young duke, in the year 685. Thus it was nearly a century later than Columban's arrival among the Franks and Alemanns (595).

Ever since Gregory the great, bishop of Rome, sent Augustine and forty other monks into England, as missionaries to the Anglo-Saxons, attempts had been made to bring over the Irish, Scotch, and Welch Christians to the practices of the Roman church. Failing, at first, in this object, for its opponents were mighty in the Scriptures, and stood fast in the liberty wherewith Christ had made them free, the new Roman party in England spread abroad suspicions in regard to their orthodoxy. These unfavorable rumors had reached Gaul. The duke, who also had heard of these suspicions, was afraid to receive the missionaries until the question of their orthodoxy was settled. Kilian, therefore, with some of his associates, proceeded to Rome to obtain the approbation of the Roman bishop, so far as should be necessary to satisfy the duke. In this he easily succeeded.

Now, the most encouraging prospects were before the missionaries. On the banks of the Mayn, there was now

perfect liberty to proclaim the gospel of Christ to the heathen. The missionary work commenced under the most favorable auspices, and many were converted to the Christian faith. The duke himself was baptized, and many of his people, especially in the western part of Thuringia, were soon gathered into the church.

The man of God, who, like all the ecclesiastics of the age, regarded the canonical law as of divine authority, felt himself called upon to act the part of John the Baptist, and to announce to the duke that it was "not lawful to have his brother's wife." The duke was stricken to the heart. He was silent. That was a moment of fearful suspense. At length he replied,—“This is the hardest of all; but dear as my consort is to me, God is dearer. If it was unlawful for me to marry her, then it is my duty now to resign her.” We need not stop to show the error of the canonical law, and the difference between this case and that of Herod and Herodias. We will only remark that this monastic severity cost many a German missionary his life.

Before the separation took place, an event occurred which gave a new direction to affairs. The duke was called away by Pepin to a military campaign, during which he fell in battle. As soon as intelligence of the event was received, the infuriated Geilane, the disgraced female, felt the passion of female revenge in her bosom, and gave vent to her rage by putting the missionaries to death. The bloody deed excited universal horror; and the perpetrator and her accomplices came to a miserable end. The Christians held the founder of their churches in the highest honor. By this very event, Christianity, instead of being destroyed, gained a footing in Thuringia which it never afterwards lost.

About this time Wilibrod, an English monk, with twelve of his brethren, was engaged in his arduous missionary enterprise in Friesland. Hetan II, who succeeded his father as duke of Thuringia, invited him and his comrades to Thuringia to carry out the work from which Kilian had been cut off by death. Wilibrod could not persuade himself that it would be right for him to leave his present post, though it was one of imminent danger both for himself and his companions. He, therefore, sent as a substitute, a relative who was associated with him, by the name of Boniface. This is the most important personage that appeared on the whole mis-

sionary theatre of Germany ; and he was subsequently called, by way of pre-eminence, the Apostle of Germany. He now left Friesland for Thuringia. He afterwards took all the German missions in charge, and was the first archbishop of Maintz, and primate of Germany. But before we speak of him, we must say a word respecting the conversion of

The Frisons.

Our space will not allow us to go into particulars. Besides, the history of the early missions among this people is so complicated, that only a summary of it would be interesting.

There were hard missionary fields to be cultivated then, as well as now. The bones of many a fallen servant of God reposed in Friesland. Many died as martyrs to the truth. There was an important preparatory work performed on the borders of this country by Eligius, Amandus, Omer, Livin, Lambert, Hubert and others, which we must pass over entirely.

The Frisons were of the same race with the Anglo-Saxons. The English, therefore, felt a special obligation to seek their conversion to Christianity. At length, one of the most learned and pious of the Saxon monks, named Egbert, resolved, while in Ireland, to become a missionary to the continent. His friends opposed him, on the ground that a man of his talents and learning ought not to leave his own country. He was needed at home. But he could not be dissuaded from his purpose. He selected a missionary band, twelve in number, as usual, and set out for Friesland. But they were driven back by storms in a remarkable manner ; and this was regarded as an indication of Providence that he had erred in his decision ; and they all remained at home except Wicbert, who accomplished his undertaking and spent two years in preaching to the Frisons. But he met with such fierce opposition, both from the people and the government, that he was obliged to return. Egbert and his friends believed that the time for evangelizing that country had not yet arrived.

But sooner than was expected, the country was thrown open to them. Pepin humbled the Frisons, and made Radbod, their king, promise to offer no further resistance to the introduction of the Christian religion. As there were few

men among the Franks whose piety qualified them for missionaries, Pepin sent an embassy to England to procure missionaries for the conquered country. This embassy applied to Egbert, who seized the occasion with joy. He called together the most distinguished monks of England, and selected Wilibrod and twelve others who were men of the highest promise, and who, at the same time, were burning with missionary zeal. Perhaps no missionary band of the age possessed so much talent and personal influence as this. Almost every individual belonging to it is renowned in history. Egbert himself did not go. They left England and arrived at Utrecht in the year 690.

The embittered nation still clung to their idolatry and hated their Christian conquerors. On one public occasion, when the zeal of the missionaries carried them too far, the natives fell upon them, and killed Wicbert, while the rest saved themselves only by flight. Pepin interposed, in an injudicious way as usual, and the refugees were restored to their head-quarters at Utrecht. They were accustomed to make excursions through the country two by two. Two brothers by the name of Ewald, about 694, went over into Westphalia to spread the gospel among the Saxons. They were both killed, and their dead bodies were thrown into the Rhine. The remainder passed through various scenes of suffering and success, till at length the decisive hour arrived, when Boniface was to organize a broader system of combined effort, in which the power of the mission should be more concentrated, and be supported by the aid of Rome and of the Carolingian monarchs now becoming strong.

Did space allow, it would be interesting to detail the history of this extraordinary man. In him was concentrated the spirit of the age. He had the talents, the zeal, and the piety of the best of the Irish missionaries, and, more than any of his associates, was born for controlling the mind of a nation. Educated in the English cloisters, he was an honest adherent of the Roman party. He had no personal ambition; but his pulse beat high for the honor of Rome. No missionary excelled him in devotedness to his work: none thundered the law of God in the ears of the heathen with such overpowering eloquence; none stormed so many strong holds of idolatry, felling with his own hand sacred oaks, and the groves of their high places. Thousands were, at least nomi-

nally, converted by his preaching. He traversed Thuringia, Alemannia and Bavaria, everywhere penetrating the retreats of heathenism; and such was his fame for zeal and success, that large numbers from his native land, male and female, emulated his example, and resorted to these countries to help carry forward the great work which now attracted the admiring gaze of Christendom. Among the females who distinguished themselves as missionaries and teachers in various parts of Germany, may be named, Chuntrude, Tecla, Lioba, and her sister Waldbergis, to whom the daughters of Germany owe a lasting debt of gratitude.

Boniface organized the whole German church on Roman principles, and was at last Archbishop of Maintz, and, as primate of Germany, anointed Pepin, the first Carolingian Frank who was openly recognized as king; but he soon retired from his high office, and went to the Frisons again to end his days as a laboring missionary, where he died a martyr in 755. Here we pause. Germany is evangelized, and the church organized and placed upon a firm foundation. But the blight of Romanism had come over it, and the contemplation of it produces mingled emotions of joy and of grief.

In looking over the wide interval of time between the planting of these churches and the present, we are induced to indulge in two or three reflections.

The missionary efforts above described furnish a better exhibition of piety than the general church history of that period. What is true in this particular case is found to be equally true in other cases. As the nature of Christianity is diffusive, and as the command of its founder was that it should be propagated, so the church, in its more spiritual members, has always been essentially missionary.

We have before us a striking example of the importance to be attached to the character and organization of churches formed by missionaries. The too free admission of members by even the Irish teachers, and the subordination of the churches to Rome, effected by Boniface in opposition to the views of those who began the enterprise, led to many sad results. But, on the other hand, the Protestant principles, propagated by the vanquished party, did not die. They were perpetuated, though, for a long time, they were overborne by the papal authority. It was in the very places where Boniface was resisted, that Wessel, Tauler and many

others in the middle ages advocated a purer form of Christianity, and prepared the way for the Reformation under Luther and Melancthon. We can hardly suppose that such a striking coincidence was purely accidental.

The results of the labors which we have been contemplating show how comprehensive and powerful may be the influence of a few humble, pious and learned men, when employed in evangelizing the heathen. These poor monks were despised and oppressed by many who were then in power and were called great. And yet how few men of that age left such lasting monuments of their influence! But for these missionaries, the German empire had probably not existed in all its greatness, and the theatre of the great Reformation had not been prepared. No one can tell the extent of the power which these unpretending individuals exerted upon the social and moral condition of central Europe.

ARTICLE VII.

MISSIONARY ORGANIZATIONS.

1. *Report of the American Board of Commissioners for Foreign Missions, presented at the Thirty-fifth Annual Meeting, held in Worcester, Mass., Sept. 10—13, 1844.*
2. *Thirty-first Annual Report of the American Baptist Board of Foreign Missions, presented at Providence, R. I., April 30, 1845.*

THESE Reports have been before the public some months. Both are drawn up with great ability, and present, in the most condensed form, the doings of their respective Boards, for the twelve months previous. The American Board of Commissioners and the American Baptist Board are the two oldest missionary organizations in this country. The one obtained its act of incorporation in 1812, and the other in 1821. Each, however, had an existence previous to the time it obtained its charter. The one was instituted at Bradford, Mass., 1810, and the other at Philadelphia, Penn., 1814.

Three of the first missionaries, sent out by the one, became the first missionaries received and supported by the other.

The missionary spirit, for the last thirty years, has been gradually on the rise, in all parts of this country and among all denominations of Christians. The evidence of this is seen in all directions. More is said in favor of the cause, and more is done to sustain it. Even the secular press has dropped the many objections which it was wont to raise, and, having also passed its season of silence, is now often the first to convey items of missionary intelligence over the country. And men belonging to no sect and committed to no creed, having visited, merely for purposes of gain, the places where missionaries are stationed, bear the most honorable testimony to the Christian conduct, usefulness and success of those sent out from our churches, to sustain this great enterprise in foreign lands.

But while the interest which is felt in this cause has been deepening and extending, the expectations entertained of its hardships and results have lost their extravagance, and assumed a more rational form. Few, if any, now offer themselves, or their alms, or their prayers, because the enterprise is invested with any thing heroic, or because they expect by any one effort or instrumentality to remove the institutions of idolatry, and substitute in their place the institutions of Christianity. The enterprise now is reduced, in all its parts, to its true and real dimensions. It is now before the public mind, as a work of faith and labor of love, occupying, in its progress, many generations, meeting with innumerable obstacles, and falling back upon a "religion of principle" for its support. This is a great gain, and gives the surest pledge of permanence.

The Reports before us contain the same general topics:—names of members present at the annual meeting; past success and present necessities of the cause in foreign lands; papers and documents read by the secretaries, pertaining to the interests of the cause at home; treasurer's account, and the action of the General Board upon the whole.

The only difference in the mode of organization between these two bodies, is in the election of members. The American Board of Commissioners is, by their charter, "made a body politic." The members of this body "annually choose from among themselves" President, Vice President, Secre-

taries, Treasurer, Auditor, and such other officers as they may deem expedient; and they also may, at any annual meeting, elect by ballot any suitable persons to be members of said Board, either to supply vacancies, or in addition to their present number." This organization thus perpetuates its own existence. The American Baptist Board is elected by delegates sent up, once in three years, from missionary societies, churches or individuals, who have contributed a given amount, within that time, to its treasury. This is more complicated, but, in form at least, more republican. Each, however, is adapted to meet the prejudices and secure the co-operation of the denomination upon which it relies for men and money to carry out its great design.

The meeting at which the annual report is presented is one of great importance, and should be made one of deep interest to the cause. Individuals make their way to the place appointed at a sacrifice of their ease, their time, and their money, and with the expectation of gaining more definite information, and being quickened to a deeper sympathy, than if they should read the mere outline given in the annual report. And if they are allowed to return, with the sad consciousness that all their pains have been without profit, better had it been if they had not been summoned from their distant homes. The annual meeting of the American Board of Commissioners commences on Tuesday evening and closes on Thursday evening. No other society has its anniversary at the same time or place. The American Baptist Board commences its sessions on Wednesday morning and closes Friday evening. While its meetings extend over three days, yet it is allowed to occupy only a part of the time. For instance, in the Report before us we notice, the Board had only one session on Wednesday, the afternoon being occupied with the report and addresses of the American Publication Society. The Foreign Mission Board were obliged to adjourn from Wednesday morning to Thursday morning, and from Thursday morning until a late hour in the afternoon, in order that the American Home Mission Society might have an opportunity to close up unfinished business, and settle a most exciting question. On Friday morning, they were again interrupted. Now when the sessions of one religious body are constantly broken in upon, by the sessions and discussions of other religious bodies, and when the atten-

tion is ever and anon diverted from an object by the introduction or intrusion of other entirely different objects, a deep impression cannot be made. Hence the annual meetings of the American Baptist Board have not, of late, had any perceptible influence in deepening and extending a missionary spirit. We write from a somewhat extensive observation. We have seldom known a pastor or layman to return from these meetings with a deeper sense of his obligations to a dying world, or with a firmer purpose to devote himself more fully to the service and glory of his Lord and Master.

This we have felt, for some time, to be a defect in the missionary organizations of the Baptist denomination. From the confused and distracting manner in which the anniversaries of our national societies are conducted, the cause suffers through the whole year; and the interest taken in the work itself has had a more tardy growth than it otherwise would have had. In this respect the two societies, whose annual reports are before us, differ widely. The one depends upon its annual meeting to produce a uniformity of sentiment, and awaken a zeal which shall be ready to meet the exigencies of the cause during the ensuing twelve months. Reports, sermons, addresses, discussions, and devotional exercises, all are made to bear upon this single point. All subjects which have no reference to this, however good in themselves, are carefully avoided; and the mind is absorbed and engrossed with the spiritual wants of the world, and the obligations of the church to meet and supply them. The attendance of men, whose presence and counsel would give weight and influence to the body, is carefully sought. Gentlemen of all professions and all occupations, from all parts of the country, come, take a lively interest in all the deliberations of the Board, and then return to their respective fields of labor and spheres of influence, to impress upon other minds the truths and principles which the meeting has indelibly engraven upon their own.

The other has, of late, ceased to look forward to its annual meetings for any such results. Three other national societies have their anniversaries the same week, at the same place, and, in some instances, upon the same days. We first hear of Bibles, then of Baptist publications and colporteurs, and then of the wants of the great West; and then, in an

hour, we pass half round the globe and hear of Hindostan, Burmah, and China. Nor is this the worst. So close is the connection between these different bodies, that whatever disturbs the peace and harmony of one, must soon agitate all the rest. An injurious discussion introduced into either one, soon affects all. The house will be crowded with a most attentive audience, while some exciting subject is under discussion; but no sooner does that body adjourn and another come to order, than the house is emptied of its crowd; ministers, delegates and all leave their places to finish, around the door, the debate which was in progress at the time of adjournment.

This is to be regretted and deplored; but how it is to be remedied is not so easily determined. One thing, however, could be done. All extraneous matter and excitements may and should be excluded. The constitution, as well as the good of the cause, requires this; and no one ought to feel himself injured, or his cause neglected, or cast any reflections upon the Convention or the Board, should this be done. No benevolent society can enjoy any measure of success, which allows all kinds of moral questions to be discussed in its meetings. First, the attention, and then the interest and efforts of the society, will be diverted from the main object to be secured by the organization.

Then, again, each society might begin and go through with its business, before another should be called upon the platform. This would be an approximation, and a great one too, to the point desired. But farther than this the Board could not go without separating itself from all other organizations in the time and place of its anniversaries. And perhaps it might be well to take even this step. By thus separating itself, we believe it would be less exposed to interruptions, and less encumbered with extraneous matter and irrelevant subjects, and would gain more rapidly upon public sympathy. By spending two or three days in uninterrupted deliberation upon the condition of the world, and the duty of the church, an interest might be excited and an impression made, which would lead to greater liberality and to more fervent prayer for the blessing of God to rest upon this great enterprise of Christian benevolence. The object would rise in importance, and assume a character which it has not yet had among us as a denomination. Men of influence and wealth might be drawn to the meetings, and made to feel the claims of the

cause as they never can, while they stay away, or attend the meetings, conducted as they too often have been.*

The success which these societies have enjoyed is full of encouragement. Both Reports speak of numerous conversions and additions to the churches, and of a growing interest in the subject of religion at all the stations. Five thousand six hundred have been received during the year reported by one, and two thousand five hundred and ninety-three by the other. But in looking to the number converted alone, we see only a portion of the actual influence exerted and encouragement presented. Take, for instance, the present religious condition and prospects of the cause among the Armenians, as given in the Report of the American Board of Commissioners, p. 115:—

“It will be perceived from the foregoing statements that in all places visited by us, we found more or less that was interesting. The commencement of what, in its natural tendency, will finally result, with the divine blessing, in the revival of pure religion, seems to be apparent. Though the indications of this are very faint in some cases, yet they exist. Some of the people are evidently reflecting upon the errors of their church, and are acquiring an increasing willingness to renounce them. Though little appears on the surface, it is plain that an under current in favor of the gospel has been set in motion. Hence it is obvious that increasing favor to the cause of truth may be expected with every passing year.”

In alluding to the prospects of pure Christianity in the north of Europe, the Report of the American Baptist Board has the following language:—

“The reformation which has been so auspiciously begun in Germany, appears to be rapidly extending, and gives promise of eventually overspreading the land. Every year opens new channels and new encouragements for the propagation of the gospel. The number of laborers, self-supported, or in some cases receiving little more than a nominal support, is increasing, and the opposition to their evangelical efforts is apparently dying away. At some points, persecution has ceased, and at others, it is greatly ameliorated. The churches, in almost every instance, are receiving new adherents. The Berlin church alone has had a net increase of fifty, and an equal number is reported in connection with others.”—p. 168.

In Assam, where only a few have given evidence of conversion, Mr. Bronson says,

“The truth appears to be slowly and surely working its way into this mass of corruption and error. The people are always eager for

* Since the above was written, we have been informed that the Board are contemplating such a separation.

our books at this station (Nowgong), and are attentive listeners when I go out to preach to them. The calls for books at my house have greatly increased. And a number of interesting young men do not hesitate to denounce Hinduism as false, and the Scriptures as true."—p. 185.

The prospects of the missionary enterprise have undergone a most delightful change during the last quarter of a century. Twenty-five years ago the missionary, almost every where, was just entering his field, single-handed. The churches were unable, in most instances, to furnish or support more than one laborer to a nation. No converts had been made, and of course there were no native assistants. The missionary himself had at his command only a portion of the knowledge he now has, of the language, the prejudices, and the habits of the heathen. Then there were no presses, and only a few translations of the Scriptures and other religious books. When we remember that twenty-five years since, the influence of the press was unfelt and its voice unheard over all the lands and in all the languages where now it is laboring with untiring and undying energy, we are convinced that a great change has taken place. The printing-presses of the American Board of Commissioners, during the year last reported, have thrown off 46,796,016 pages; and the whole number of pages printed for the missions of the Board, since their commencement, has been about 488,000,000, in thirty-five different languages besides the English. We have not the number of pages printed the past year by the presses of the Baptist Board. The press at Maulmain, previous to July 1, 1844, had printed 60,890,900 pages; and the issues from this station alone, the past year, were 1,663,596 pages. Some of these are bound in volumes, and others are done up in the form of tracts. Some are Bibles, or books designed to awaken inquiry, to shake the confidence of the heathen in the superstition of their fathers, and to lead them to the cross of Christ for salvation. Others are school-books, or treatises on scientific subjects, overthrowing the theories commonly embraced by the heathen, and teaching correct views of nature, and of the universe and its Author.

One cannot contemplate the amount of matter which has thus been printed and put in circulation, without the most pleasing anticipations. Volumes and tracts are already in circulation, containing sentiments and truths which are destined to emancipate whole nations and empires, and make

them, "partakers of the inheritance of the saints in light." They are, at this moment, in the hands of some who will never again repose any confidence in the religious systems of their fathers, but will, ere long, break away from the superstitions of other generations, and rejoice in the great salvation. Thoughts have been suggested, objections raised, and inquiries started, which will lead some master spirits to the foot of the cross for pardon and eternal life. This done, and a new light is struck up in the midst of hitherto unbroken spiritual darkness; a new constellation will be set in the moral heavens.

But these will not be converted alone. They will lead multitudes to the knowledge and worship of the God "that made the world and all things therein." Nothing is more true or evident than that the cause of missions is progressive. Nothing is more certain than the downfall of every form of idolatry, and the universal triumph of Christianity. A decree went forth more than twenty-four centuries since, sanctioned by the highest authority in the universe, "That the gods that have not made the heavens and the earth, even they shall perish from the earth and from under these heavens." That decree never has been, and never will be, revoked. It is yet to be rigorously executed; and the events of each revolving year indicate that the day of its execution is drawing near. This great event in the history of man already casts its long and deepening shadow over all the idols and pagodas of the heathen world.

The American Board of Commissioners and the American Baptist Board rely, in the main, upon the same instrumentalities for the conversion of the heathen and the permanent establishment of gospel churches, viz., the Christian ministry, seminaries of learning, and printing-presses. There may, perhaps, be a slight difference in the relative value which each attaches to these different instrumentalities. In the Reports before us, we have abundant evidence that all these agencies are highly esteemed, and as extensively employed as the funds placed at the disposal of each will admit. While this is the case, however, we think we see a warmer attachment to schools cherished by the American Board of Commissioners, and to the ministry by the American Baptist Board. For instance, one hundred and thirty-five ordained missionaries, under the American Board of Commissioners,

are located at twenty-six different points or central stations, and have ninety-five out-stations; while only forty-two ordained missionaries, under the patronage of the American Baptist Board, are located at seventeen central stations, and have under their supervision one hundred and thirteen out-stations. On the other hand, the American Board of Commissioners sustain 677 schools, and the American Baptist Board only fifty-six. Throughout the two Reports we see this partiality kept up.

Both these agencies have been blessed. The Holy Spirit has descended upon the children and youth assembled in the schools. Large numbers of them have been converted, who afterwards have lived consistent and useful lives. Some have become preachers of the gospel, or teachers of free schools. On the other hand, the preaching of the word has been blessed among the heathen, as among us, in the conversion of sinners; converts in turn have become preachers, and helped to spread the glad tidings of mercy and salvation among their countrymen. From the immediate results of these two kinds of effort, it would be difficult, perhaps, to decide which ought to have the preference. But when we remember the nature of the work to be done, the obstacles in the way of bringing it to a successful, speedy termination, and above all, when we see to which the Great Head of the church has affixed the seal of his approbation, we need not long hesitate to which we ought to give the pre-eminence.

The primary design of a school is to teach the sciences. The religious influence which may be exerted is merely incidental. The relation to the pupils was not ostensibly formed for that purpose. If the teacher avail himself of the confidence acquired by daily association in the school-room, to impart religious instruction and win his pupils to Christ, he does only what every Christian is bound to do in all the relations of life. A pious merchant, or physician, or soldier, or sailor, may conduct in such a manner as to gain the confidence of those with whom his occupation or profession may oblige him to associate. He is bound so to do, and thus to bring the whole weight of the influence thus acquired to bear upon their religious welfare. But because this is true, no one would think of substituting either one of these professions in the place of the Christian ministry, or of giving it the preference as an instrumentality. Besides, it cannot be

depended upon as a permanent agency. Whenever piety is low, and faith is weak, and the conversion of sinners seems almost hopeless, the primary design of an institution will still be adhered to; while what is merely incidental will either fall into neglect or be prosecuted as a mere form. Under these circumstances, schools would only raise up, at great expense, more refined and subtle advocates of idolatry, or, at best, a generation of skeptics.

The ministry is subject to no such contingency. In this we have an order of men set apart to teach the world a purer morality and a new religion. This is the great, the only design of the institution. All who enter this department of labor, covenant before God and man to give themselves to this as the great business of their lives. Hence they must either press on with their work, at all times, amidst prospects dark and discouraging, as well as amidst those of a more promising character, or else prove false to their vows, and abandon the work altogether. We have not space to examine this subject more in detail; but we subscribe most heartily to the sentiment so beautifully expressed by Cowper:—

“ The pulpit * * * *
Must stand acknowledged, while the world shall stand,
The most important and effectual guard,
Support, and ornament of virtue's cause.”

Yet we would not have it understood that we object to the most earnest efforts, on the part of missionaries and missionary societies, in behalf of education. Schools must be opened; not Sabbath schools, but day schools. Children must be instructed in reading and writing, and in the more practical sciences. Among most of the tribes and nations, where missionaries are stationed, all this is either wholly neglected, or done very imperfectly. Where there is any system of education, it is wholly under the control of pagan priests. Native converts would not feel it to be their duty to place their children under such instructors. And at as early a period as possible, it is desirable that all the children of a nation should be taught by pious instructors, and brought under a Christian influence. When the work has extended, as it has done at several stations, this may, and then should be done. In all such cases, no time should be lost, or expense spared, in organizing schools, and gathering children into them,

and prosecuting the labors of this department in a systematic manner.

Especial reference should be had to the training of a native ministry. For this purpose, seminaries of learning should be founded, and a course of instruction given, adapted to the wants of those for whose benefit they are opened; and the most promising gifts in the churches should be sought out and educated in these institutions. In this way, and in this alone, can religion be planted upon "a basis that will render it self-supporting, self-propagating, and indigenous to the soil."

At the commencement of missionary efforts, an institution was opened in this country to educate young men from heathen lands for the ministry. Commerce had brought a few such to our shores; and in the first kindlings of missionary zeal, they were sought out and placed under competent teachers, and brought under a strong religious influence, with the hope that they might be converted, return to the places of their birth, and spend their lives in preaching the gospel to their countrymen. This enterprise, however, after a few years, was given up as undesirable and impracticable. The expense of an education, together with the passage to and from this country, was too great; and then the candidate for the ministry was not in so favorable circumstances for the development of his religious character, as he would be in his native land. Neither could he commence his ministry, so deeply imbedded in the confidence and affections of the people, as if educated among them. Since then, occasionally an individual has been sent to this country, and been educated in its institutions, side by side with the youth of our land. But after a careful observation, and a somewhat varied experience, our missionary Boards have discouraged the practice altogether.

The plan now pursued is to raise up seminaries of learning at each of the central stations, and in them to educate all who are looking forward to the Christian ministry. The graduates from these institutions will soon become the most efficient agency for the overthrow of idolatry and the spread of Christianity throughout the world. A native convert has advantages which a foreigner cannot have. He and his whole course of life are known. The great change which has taken place in his feelings, principles and actions has

been observed by all his former associates and friends, and must be evident to all his nation. They are all different from what would be expected in one educated as all know he has been. His motives also are not so liable to excite suspicion; they know that he has not appeared among them as the emissary of some distant and powerful nation, to subvert their government and take away their rights and liberties. Then he knows precisely how far the system of idol worship has a hold upon the popular mind, and by what arguments it is defended. He knows, as another cannot, how many doubts and misgivings the people generally have in reference to it. He can at once enter into all their views, and sympathize with them in all their feelings, and thus gain access to their hearts as no other man can. His education, then, should be conducted in such a manner as to plant him more firmly on this vantage ground, and to enable him to wield the weapons thus put in his hands with more strength and skill. In reference to a seminary about to be established in Syria, the American Board of Commissioners say :—

“Its primary object will be to train up an efficient native ministry, as soon as possible. It will admit none on its charity foundation, except such as are not only promising in respect to talents and in other respects, but who are regarded as truly pious; and in the absence of such candidates, it will be commenced on a small scale. Nor will all be required to pursue the prescribed course of study, regard being had to age, previous acquirements, the departments of labor to which the individual is expected to be devoted, and the providential exigencies of the mission from time to time. The education will be essentially Arabic; the clothing, boarding and lodging strictly in the native style; and all aspirations after Frank habits and customs will be utterly discountenanced, and the utmost efforts be made to cherish their sympathies with their own people.

“Such an institution is of the highest importance. It furnishes the only means of securing an evangelical native ministry. It will form an important centre of evangelical influence, and greatly facilitate the labors of the active missionaries in every part of the mountains. It is the only way in which the institutions of the gospel can be perpetuated after they have been planted. It is also deeply interesting in its prospective bearings upon the great work of carrying the gospel to the unnumbered millions of the Arab race scattered over the vast territory from India to the Atlantic.”—p. 131.

We have been reminded, in looking over the Reports of these two missionary societies, that the obstacles in the way of the spread of a pure Christianity have not all yet disappeared. A sufficient number remain to try the faith of the

church. The papal influence is every where felt, and is a most serious hindrance to the spread of the gospel. This great red dragon, in all lands, stands "before the woman which is ready to be delivered, for to devour her child as soon as it is born." Among the Armenians in western Asia, "there is a powerful body from the papal church, Jesuits, Lazarists and others, who are uniting their arts, learning and power to oppose, misrepresent and subvert every thing favorable to evangelical truth." In Syria, in Persia, in Hindostan, in Ceylon, in Burmah, and in China, they are ready to put forth the most determined and deadly opposition to Protestant missions. In the south of Europe, they permit Protestants to reside, and enjoy their own forms of faith and worship, but this is all; they absolutely forbid them to make a single effort to increase their number. In South America and a part of North America, they occupy the same attitude of defence. Not content with this, they intend to subjugate to their hierarchy the United States, and even the islands of the ocean. The principle which once made the presence of this church an object of universal dread, is yet warmly cherished by the body. "*Omnia omnibus*" is still their motto. If ministering to the depraved appetites of the heathen will enable them the better to secure their object, it is done without scruple or hesitation. If repealing enactments, designed to encourage and protect virtue, will give them favor with any considerable portion of a community just emerging from barbarism, the reins of government are seized, and the hated act is stricken from the statute book. If holding men in intellectual and moral darkness will enable them to rule with greater ease and safety, then they take away the key of knowledge from a whole nation or continent. Or if an inquisition, with all its refined instruments of torture and death, will enable them to hold in check the spirit of inquiry which would result in a renunciation of their dogmas, then its horrid caverns are excavated, and its dark and gloomy walls go up. It is with an enemy thus subtle and bloody, that the friends of missions and of pure Christianity have yet to grapple. It is the influence of such an antagonist that is rising up every where, to subvert and destroy the cause of Christ.

Other impure and corrupt forms of Christianity are equally hostile.

"The Greek has been taught from his earliest childhood to regard every iota of his religion as most sacred, and to suffer the greatest tortures, and death itself, rather than renounce it. . . . And when made to see that they are under the just condemnation of God's holy law, they have so many saints to run to, that they think some one will be kind enough to take their part, plead their cause, and so save them from vengeance. And especially do they hope that the tender heart of the Virgin Mother will interpose, and that she will use her maternal influence, if not authority, to save those who have trusted in her."—*Report of the A. B. C. F. M.*, p. 92.

"Circumstances have drawn, more largely and rapidly than the original plans of the Board had contemplated, the sympathies and efforts of our churches towards the great empire of China. It must be felt as an era and a crisis in the history of missions, when Protestant Christendom is thus brought to look in the face the largest heathen nation of our world. But there, as elsewhere, we meet the energy and policy of the Romish church, putting into requisition all the resources that her reviving ardor and hope place at her command, in order to suppress, thwart and crush the missions of Protestant churches. She has been, in late years, multiplying and strengthening her outposts in every quarter of the world; and over a wide field the gospel according to Christ must triumph over or succumb before the gospel according to antichrist. . . . There is, however, cause of thankfulness in the fact that Britain is thrown, as she is in so many quarters of the earth, by her commerce, her navy and colonies, into the attitude of the patron and friend of Protestant missions; while France seems each day more decidedly and offensively assuming the guardianship of Romanism. . . . Every thing portends a conflict and crisis in the history of the world. Large masses of mind and with augmented force are coming into collision. Out of the impending strife of opinions and interests, comes assuredly the final triumph of Christ's truth. But shall *we*, as a denomination and individuals, lend or withhold, yield or forego, *our* share in that wide and final struggle, and that extended and enduring victory?"—*Report of the A. B. B.*, pp. 154, 155.

The Brahminical superstition holds more than a hundred millions of the inhabitants of India under its influence, is unyielding in its principles, and prepared to resist any change which others might attempt to effect in the faith of its numerous votaries.

"Respecting the barriers by which every Hindoo is hemmed in, to prevent his breaking away from his idolatries, and the extremities to which he exposes himself if he attempts it, the missionaries write:— 'To give some illustrations of the subject, we will suppose that an individual is savingly converted by the power of the promised Spirit. What is he to do? Where and with whom is he to live, and how is he to procure his subsistence? These questions have comparatively no meaning in America, but here they are unanswerable. Up to the hour of his conversion, the all-absorbing inquiry has been, What shall I eat, and what shall I drink, and wherewithal shall I be clothed? Nor do these wants cease to pinch him, after he has begun to eat and to drink of the bread and water of life. On the other hand, these interrogations

return with increased emphasis. Dismembered from his caste and kindred, he is, to a great extent, deprived of the scanty resources which he enjoyed before. Whether the convert be man or woman, old or young, single or married, he is encompassed by a host of difficulties, arising from the circumstances of age, sex or standing in society,—difficulties touching the mode, and means, and facts of his subsistence. He is spoiled for all the common purposes of life, polluted in his person, and a renegade in the eyes of his countrymen. What, then, can the native convert do? Where and with whom can he live, and how can he obtain the necessaries of subsistence? No one is competent to grapple with these questions, unless he has been appropriately initiated into the domestic habits of this people.'—*Report of A. B. C. F. M.*, p. 171.

The religious systems of Burmah, Siam and China are also fortified in the strongest manner against any change. These all, as if anticipating the day when they would be assailed by the religion of the cross, centuries ago, before the great commission was given, or the Messiah had appeared upon earth, dug their trenches, threw up their battlements, and filled their arsenals with defensive weapons of every form. And why all this? Were the founders and teachers of these systems intolerant? Did they fear that other systems of pagan worship would be introduced, and supplant their own? Those most familiar with heathen mythology tell us that this was not the case. Pagans every where recognized the gods and the worship of other pagans, as parts of a great whole, as members and branches of a great family. Why, then, this care, this entrenching themselves, so long before any enemy, bent upon their destruction and extermination, appears in the field? Will those who deny the existence and agency of invisible and infernal spirits tell us why?

All difficulties are not over, when the heathen formally renounces his connection with idolatry, and embraces the religion of the Bible. Reared under the influence of some long standing superstition, and having been accustomed to resort to some of its imposing and numberless rites and ceremonies in all the changes of life, either felt or feared, in danger looking to it for deliverance, in sickness for health, and even in death for the repose of his soul beyond the grave, it is not strange that even after conversion he should sometimes manifest an inclination to return to his former belief and practice. This adds greatly to the anxiety of a missionary. Though converted, yet unless instructed with great care, and watched with great tenderness, he may again fall into sin, inflict a deep wound upon the cause of Christ, and pierce himself

through with many sorrows. The extract which follows is from a paper forwarded by the missionaries in Ceylon, "On the character, standing, and prospective influence of native church-members." After presenting the bright side of their prospects, they say,

"On the other hand, it must be distinctly stated, and it should be kept in mind by our patrons at home, and more especially by those who are candidates for entering into the labors of older missionaries, that we are reminded at every turn of the heathenish stock from which the native church proceeded. Ever and anon we are pained at witnessing developments which show that heathenism is but partially displaced, even from the minds of those who give the best evidence of having received the truth in the love of it. We see that the 'old man' of heathenism may exist simultaneously with the new man, and exert a very great, if not, for a time, a reigning power and influence. In this first generation of native converts, we shall probably see but a very partial approximation to the 'perfect ones in Christ Jesus.' Though converted to Christianity, even our best members appear to be suffering the effects of that moral constitution which a 'jealous God' has established, affecting the violators of the second command, 'visiting the iniquities of the fathers upon the children unto the third and fourth generations.' "—*Report of the A. B. C. F. M.* p. 172.

But great as these difficulties are, they can and must be overcome. Native churches must be trained to manage their own internal affairs. The members must not only have the spirit of obedience, but must be instructed in their duty, must know what is to be done. They must be prepared to examine candidates for membership, and to preserve the order of Christ's house in all its various apartments. The success which has thus far attended the preaching of the gospel, bringing out many from all classes of idolaters and from all kinds of idolatry; the increase of the spirit of inquiry over the whole heathen world, notwithstanding the efforts put forth by thousands of opponents to suppress it, and the willingness which many manifest to endure persecution for the sake of Christ and his cause, all indicate that the end is approaching, and that the powers of darkness, however strong may be their fortifications, must, ere long, meet with inevitable defeat, and their dominion come "to a perpetual end." With strong faith and well-directed zeal, the church can go up, and, in the name of the great Captain of her salvation, take possession of the world.

We wish to direct the attention of our readers to portions of these Reports which relate to the home field. Just at the present time, much is depending upon a right cultivation of

this part of the Master's vineyard. It is from this we obtain all the supplies by which the enterprise is sustained in foreign lands. A wrong thing done, or a right thing left undone, may be fruitful in mischief, may endanger, and, in the end, cut off these supplies, and leave the harvest to fall to the earth for want of men to gather it. We do not refer now to the doings of either Board in reference to slavery. We leave a vindication of their course in this particular to another and an abler pen. But we refer to the whole mode of operation by which the churches here are interested in the work, and offer willingly whatever means may be necessary to carry it forward. On this subject there has, from the beginning, been a difference of opinion. Money contributed to foreign missions has a sacredness which it is not safe to violate or disregard. Hence the appropriation of any considerable portion of it to support secretaries, agents, clerks, etc., is, by many, deemed but little less than sacrilege. Every act of the Board, and every item of the treasurer's report, relating to the cultivation of the field at home, is carefully reviewed by ten thousand minds, and is the subject of constant approbation or censure. We do not object to a close and rigid examination of all the doings of the Board. This, when confined within proper bounds, is healthy and safe. But when it exceeds those limits, when it is conducted under an entire misconception of things, and misunderstanding of the facts in the case, it may greatly embarrass those who have the management of affairs, and do extensive injury to the cause.

There are, in all organizations, certain fundamental principles, which must be settled and then left. A perpetual agitation and discussion of them, is injurious in the highest degree. A church, for instance, could not prosper, where certain members were all the while questioning the propriety of its existence, or the validity of its constitution, or the scriptural authority of its ordinances, or the sacredness of its articles of faith. The ministry can do its work only imperfectly, when it has not the full confidence of a Christian community. When men are continually raising doubts as to its claims, or sphere of influence, or power, it can do but little to elevate and bless. So with a Board appointed to watch over the interests of benevolence. There are certain things which, when once settled, should not again be disturbed,

The necessity of its existence, the honesty, uprightness and competence, of the men who act as its members, and the general plan upon which it may conduct its operations, these and other points of a similar character, should be considered as settled, nor should they, for every slight reason, be again thrown open for discussion. They can never be disturbed without irreparable injury to the cause.

We have no membership in any missionary Board, nor do we write at the suggestion or request of any who have. We claim no deeper interest in this work, than every disciple of Christ is bound to feel. We bring no new thing to light. The facts we now state must be evident to every one who has taken any interest in the cause of missions, or who has observed, with any degree of care, the course of events during the last four years. We regret that these fundamental principles have been disturbed. But they have been, and this is our only apology for detaining our readers a moment upon them.

The necessity of any organization or corporation to conduct the business of missions, has, of late, been called in question. Those who have raised objections to the present system, have contended that individuals, and churches, and associations, could do the work, just as well as a more extensive combination, and at the same time, save a large share of the expense; that by doing it themselves, they would feel a deeper interest in the cause, and avoid all the perplexing questions and unhappy debates, by which a national organization must ever be more or less embarrassed. This doctrine was advocated from the platform, at a recent public meeting, by one who ought to have known most accurately all the relations and dependencies of this whole subject. The same plan, we have heard recommended in more private interviews, by brethren of eminence in the Christian church. The question is, do we need a corporation extending over several, it may be all, of the states and over thousands of churches, to conduct the affairs of missions?

Without hesitation, we answer in the affirmative. We need an organization of this kind, to select suitable persons to send into the foreign field. Not every one who is a good man, or has been called of God to the work of the ministry, or who thinks he ought to be a missionary, should be entrusted with this mighty responsibility. Missionaries should be men of peculiar gifts and graces. To know what these

qualifications are, one must have made this kind of service a subject of inquiry and reflection; he must have brought distinctly before his mind just the nature of the work to be done, with all the difficulties in the way of doing it. This has been done by only a few, who have had thrown upon them from time to time the responsibility of deciding who shall be sent among the heathen to preach the gospel, to secure converts, to plant churches, and bring them forward so far as will ensure permanency to the work. And be it remembered, that one poor, unsuitable, incompetent man may waste, of the benevolent contributions of the church, half what it now costs to sustain a corporate body.

Again, there is need of union in this work, union among the laborers who go into the field. Two or three or half a dozen men, laboring at one point, can do more than the same number, each stationed by himself. Union is strength. While some go to the battle, others must stay by the stuff. Take the station at Maulmain, as an illustration. See Mason's letter in the *Missionary Magazine* for December, 1844. Now the only way we can thus concentrate our forces, and increase our efficiency and strength, is to throw all our funds into a common treasury, and give up to our Board the entire control of all the men sent out. Individuals, or churches, or associations, acting independently of each other, could not do it; and in attempting it, they would be exposed not only to a waste of money, but also of men, to a loss of strength, or, what is the same thing, strength put forth not to the best advantage.

There is another objection. It would not be safe for an individual, or church, or an association even, to assume the support of a missionary. They may be able to do so, at the time they assume the obligation; but be either unable or unwilling to do so at some subsequent time. The individual may die, or meet with pecuniary losses, and his property pass into other hands. The church may see an end to her prosperity and to her ability,—and an association may become indifferent, or be divided, so that a permanent support would not be furnished. In such a case, the missionary would be left without the means of prosecuting his work, or of returning to his native land. A corporation is subject to the same contingency; but as it embraces a larger number of individuals, and gathers its resources from a wider field, the probability of its occurrence is very small. Our Boards have feared that

it would occur, and that they should be obliged to call back some of the laborers sent out; but as yet they have been spared the painful duty.

We see another objection still. Any small body, with limited resources, and acting independently of all other bodies, would be incapable of enlarging its operations. It would do as much or nearly as much at first, as it could at any subsequent period. It sends out one or two to some given point among the heathen. These soon see that a printing-press and a printer, a school teacher, and translator, would greatly facilitate the work. They soon feel that these auxiliaries are absolutely indispensable to continued success. It is, however, beyond the means of the individual or the body, under whose patronage they themselves have been laboring, to furnish them. But suppose they obtain them,—is this the end of their wants? These very auxiliaries would only, like more powerful engines, open a wider breach in the wall, and start the cry from a hundred points, “Come over and help us.” That these openings may all be occupied, and occupied in the proper order, and at a proper time, the whole field should be under the eye of one body, and that body have inexhaustible resources from which to draw, and supply the ever-increasing demands. Nor is this all; missionaries are men, mere men, and may become indolent, and useless. They may become disqualified for their work, and be unworthy the patronage of any religious body. Such changes have taken place, and may occur again. Now suppose each individual to labor separately, and to be accountable to a body which has no other missionary in the field. How will that body detect his true condition? They may require him to make a full report of the manner in which he spends his time, and of the success which attends his labors. But if he is base enough to slumber away his life in the midst of untaught and perishing millions, he would not scruple to make out any report which would best serve his purpose. How long, under such circumstances, might he remain upon their hands, and live upon their benevolence, and yet his very conduct prejudice the heathen against the religion which he was commissioned to recommend with his lips and his life. Such an event would rarely occur under the management of a general Board. Should one thus falter in his work, grow weary of the service, and prove himself unworthy of Christian confidence, others

laboring at his side could easily report his condition, and have him dropped from their patronage.

But we must not forget, after all, the principal objection to an extensive organization. It is its expensiveness. One looks over the treasurer's report, and sees so much expended for salaries of secretaries, agents, and clerks, for rent of rooms, postage, travelling expenses, etc., and is predisposed to adopt any plan which will not be annually burdened with these heavy charges. Hence the plan proposed above, notwithstanding its difficulties, has found some warm friends and zealous advocates. But they forget that the mere credit of a corporate body, sustained like that of the Board of Foreign Missions, saves to the cause more than all its movements cost. There is no mercantile house in America, whose credit stands higher than that of a mission Board. It has all the elements necessary to secure the firmest commercial confidence. Its whole course, for upwards of thirty years, has been distinguished for perfect honesty and the soundest integrity. It is embarked in an enterprise which is to extend over all time. The people of God will never grow weary of and abandon it. In prosecuting it, millions have been expended; and untold millions must be expended, before it will be consummated. It falls back, not upon the scanty and precarious resources of a single adventurer, but upon the wealth of hundreds of thousands, upon a number ever on the increase, and upon means ever augmenting. Hence, viewed as a mere commercial establishment, it may always enjoy the firmest confidence. The declaration may go forth, that the treasury is embarrassed by a heavy debt, a declaration which would cause the paper of any ordinary firm to be instantly and universally protested; yet it has no effect upon the credit of the Board. For resources are known to be in the hands of its friends, which will sooner or later be placed at the disposal of the Board, and enable it, not only to liquidate all its debts, but to enlarge its operations. The capital which sustains its credit is the property of all honest Christians.

Now this credit saves more to the cause than is expended at the rooms. We will try and explain the way it does this. Were an individual or single church to sustain a missionary, they would, of course, be obliged to remit to him the same amount he now receives from the Board. But in making

their remittance, they would be obliged to ship specie, or purchase bills of exchange. To obtain the specie, they would be obliged to pay a premium of from one and a half to four per cent., say on an average of two and a half per cent.; then to pay one and a half per cent. insurance, and one per cent. freight, and then ship it six months before it would be needed by the missionary. The premium, insurance, freight and interest for six months, would amount in all to eight per cent. Now suppose the Baptist churches should adopt this plan, and raise in the aggregate the same amount they now do, \$80,000. Of this eighty thousand, \$6,400 would necessarily be expended in making remittances. If they should purchase bills of exchange, the percentage would be about the same.

Instead of this, the Board, being a corporate body and being known as such the world over, and having a credit established upon the firmest basis, makes drafts upon the Barings of England, presents them to their agent in Boston, who guarantees their acceptance, and forwards them to the various missionary stations. The balance of trade between India and England being in favor of the latter, the missionaries are able to sell these drafts for a premium. Nine or ten months pass after the paper leaves the mission rooms before it comes into the hands of the Barings; and then it is payable at four months sight. The Board purchase specie or bills of exchange for about what the drafts sell for in India; and in this way make their remittances to England, in season to pay the drafts when they come to maturity. Thus an amount is saved to the cause equal to the annual interest of the whole amount remitted. If eighty thousand be the amount remitted, then \$4,800 are saved. Adding this to the amount sacrificed in the other case, and we have \$11,200 saved. This is what the credit of a corporation such as a mission Board is worth. It would still be worth so much, provided secretaries, agents, clerks, etc. did nothing more than receive and disburse the funds of the churches.

But when it is recollected that the treasurer of the Baptist Board has served the friends of missions for upwards of thirty years without a salary, and has travelled extensively among the churches, at his own expense, diffusing missionary intelligence and exciting Christians to greater liberality, and that, as often as these contributions have fallen below the appropriations, he has

obtained loans to the amount of \$10,000 over his own signature;—when we remember that the secretaries, with unwearied diligence, keep themselves informed of all the changes, and openings, and wants of the foreign field; conduct a difficult and heavy correspondence with friends at home and abroad; edit various publications designed and adapted to awaken a deeper interest in the cause of missions; attend conventions, associations and other public meetings; address Sabbath schools, churches and missionary societies, and hold interviews with the more wealthy and influential members at the rooms and at their own homes; and when we remember that we have all this amount of service for less than it would cost without a Board merely to transmit the salaries of missionaries, it need not be a matter of wonder that we are not quite prepared to abandon an old and well tried organization, and to enter upon a plan which has nothing to recommend it, save the uninformed, though, we trust, well meant zeal of those who propose it. Let any one examine, the more closely the better, the plan upon which our missionary operations have been conducted for years, the amount of responsibility borne and labor performed by those stationed at the rooms, and those sent abroad among the churches, and they will be convinced that the plan is not a wasteful one, nor do the men employed under it live easy and useless lives.

We should be glad to notice other portions of these Reports, but fear we have already extended this article to an unpardonable length. The greatness of the missionary enterprise is our only apology. It is the great enterprise of the Christian church. All others are merely auxiliary to this. In carefully reading the Report before us, we have been reminded again and again, of the immense labor and expense necessary, not to the success of the work in foreign lands, but to interest the churches in our own land more deeply, and to bring them up with more firmness, and union, and zeal, “to the help of the Lord, to the help of the Lord, against the mighty.” In theory, it is easy to see how all the disciples of Christ, and all philanthropists even, would be deeply interested in the progress of this cause. It would seem plain and certain, that they, one and all, must hail with joy, the return of a missionary spirit to the bosom of the church. Wearied with their long and painful conflict with error, filled with gloom at a recollection of the many centuries of moral darkness which had gone over the

church, and burning with shame that they had wasted so much of their strength in sectarian warfare, one would have supposed that the first missionary organization would have been greeted every where, as the harbinger of a better and brighter day ; that as the intelligence of this auspicious event should spread, primitive zeal would return to the church, and, henceforth, a mere intimation of the wants of the cause would be met with primitive liberality. And such a theory is still before the minds of Christians, and is the basis of all their plans, and the ground of all their sanguine expectations. Notwithstanding the painful experience of the backwardness of the church in sustaining Christian missions during the last half century, many yet cherish this theory, and will not be persuaded that it is untrue and deceptive. By it, they try all the plans of the Board, and, of course, condemn them as unwise and injurious. Would that this theory were true. But facts, on all sides, rise up to condemn those who have trusted in it.

It is sad to think of what it has cost to awaken among Christians so much of an interest as is now felt in this great enterprise of benevolence. Much as she has complained of home expenditures, the church has never yet paused to think how much has been expended upon the field at home. What is paid to secretaries and agents, is only an inconsiderable portion of the whole. The publications of these two Boards cost, either the treasury or the Christian community, annually upwards of \$33,000. Then there are periodicals over the land, not under the control of any missionary Board, which yet base their claim to public patronage upon the fact, that they act as efficient auxiliaries, in arousing the churches to greater liberality and zeal in prosecuting the cause of missions. To support these periodicals, the churches in Massachusetts and New York alone pay annually upwards of \$100,000. Nor does the expenditure stop here. How many thousands do Christians pay each year, to purchase memoirs of deceased missionaries, journals of missionary tours, histories of missionary societies, essays or sermons upon missionary subjects, etc., etc. !

Do we complain of this ? Certainly not. We wish that more than is paid might be annually expended to sustain publications of this description. We would bespeak for all papers, periodicals, pamphlets and books of this kind, a

wider circulation and a more careful perusal. We hope the time may come when the entire community will be as eager to purchase and read missionary intelligence, histories and essays, as they now are to purchase and read political papers, novels and other publications which have no moral or religious cast, and exert no moral or religious influence.

But money is not the only nor the most valuable offering which has been laid upon this altar. Health and life itself have been laid there. By any sacrifices less costly, could not the deadness and lethargy of the church be broken up. The providence of God has taken from the missionary his health, and sent him back to the land of his nativity, and among the churches which have sustained him while abroad, that he might awaken a deeper sympathy, and call forth more liberal contributions and more fervent prayers, in behalf of men perishing amid the thick gloom of pagan night. The providence of God has brought down to an early grave some youthful laborer in the foreign field, towards whom the eye of Christendom was turned with hope. Her journal and diary have been published, and her memoir read around ten thousand hearths, and in a thousand thousand closets. Tears have flowed freely from eyes unaccustomed to weep, and sympathies have been kindled in hearts unaccustomed to feel, and avarice itself has stood ashamed of its selfishness, and half resolved to give up a part of what had been hoarded with so much care and pains, for the good of others.

But we have done. The work is God's and will be carried forward. All agencies and instrumentalities are in his hands and under his control. All power in heaven and in earth is his, and this will he employ, this has he pledged, to sustain this great enterprise. In the language of one of these Reports, "In scarcely any thing is the sovereignty of God more conspicuous than in the history of missions ;" and we add, in the continued exercise of that sovereignty is our only hope.

ARTICLE VIII.

INTREPID FAITH.

INTREPID FAITH: *A sermon on the death of the Rev. WILLIAM THEOPHILUS BRANTLY, D. D., with a short sketch of his life and character: delivered at the request of the First Baptist Church of Charleston, S. C., by RICHARD FULLER, May 18th, 1845, and published by the Church.*

WE presume that many of our readers were made acquainted with the sermon of Dr. Fuller at the time of its publication. It may be acceptable to them, however, to have their memories refreshed with a brief analysis of what they may have read.

The text used for the discourse before us, is Acts 20: 24,—“But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy.”—After a general reflection suggested by this sentiment of Paul, the preacher proposes, as the object of the discourse, to impress three grand truths upon his hearers. These are:—I. That to each of us there is a course prescribed by God. II. That the Christian, whose piety deserves the name, makes it his great business to finish this course with joy. III. That the prospect of such a consummation ought to fortify us against every event, even the most formidable.

Under the first division, three propositions are stated:—1. That to each individual God assigns his own course, and that his piety, and happiness, and acceptance, depend upon his fulfilling it. 2. That to every man a certain and definite time is given, in which to finish his course. 3. That this time is short, and rapidly passing away. In connection with the second truth deduced from the text, three remarks are offered:—1. That in the Christian's estimate, the finishing his course with joy is the great concern of life. 2. That the Christian is directly and earnestly occupied about finishing his course with joy. 3. That the Christian is constant in his application to the course before him. Under the third

head, the author observes:—1. Such a man has formed a correct estimate of life. 2. His very life must prepare him for death, by weaning him from all earthly things. 3. Death puts him in possession of an incorruptible inheritance.

This discourse is, for the most part, of the hortatory kind. The author enters into no labored arguments to sustain his respective positions. He takes it for granted that the simple announcement of them will secure the assent of every pious hearer. With this impression, his aim appears to be to supply such considerations as are adapted to excite in his hearers more vivid apprehensions of admitted truths. Any one, we think, can hardly enter into the spirit of this sermon without being made better. To him, the world will retire into its appropriate insignificance; time will be seen to derive all its importance from eternity; and the care of the soul will be viewed as the concern of absorbing magnitude. The entire sermon is characterized by that striking and effective style, for which the author is so eminent. The caution which Archbishop Whately somewhere gives against uniformity in speaking or writing, though it should be a uniformity of brilliancy—regarding even this as prejudicial to the highest effect—has not been observed by Dr. Fuller. He is uniformly forcible and impassioned. We present a brief extract, which we think may be taken as a fair specimen of the whole. It occurs in connection with the remark, that to every man a certain and definite time is given in which to finish his course.

“Such are our lives; and do not pass lightly over this thought. Alas! my hearers, if Almighty God should this moment reveal to us the future, what startling discoveries might we not make; what alterations in a few months; how many graves, ready and opening under our feet! Here, the youngest and giddiest might stand aghast at finding themselves already touching the fatal limit. There, the votary of mirth, and the eager aspirant after honor, and the man all absorbed in business, might be seen pale and terrified at that message—‘This year thou shalt die.’ All around us, and at our very sides—in these pews—in the circles where we move—in our families—how many unexpected and melancholy changes might we not behold, if God should disclose what even a year shall bring forth. My brethren, God hath not revealed to us the future, nor do we require any such knowledge. Use the reason which has been vouchsafed you. Look at the scene in which you daily live, and at what is hourly passing about you. Open your eyes to the spectacle now exhibited. Listen to the voice which now speaks. Be warned, be wise, reflect, meditate on the truth I am now urging, that to each of us there is prescribed a time in which to finish our course, a period fixed and definite, that cannot be passed.”

Though as a whole, we pronounce the sermon excellent, there are, nevertheless, some things which in our view are obnoxious to criticism. For instance: The second general division of the discourse is stated to be: "that the Christian whose piety deserves the name, makes it his great business to finish his course with joy." The three subdivisions (which we have already given in the analysis) appear to us to be distinctions without differences. They are, moreover, all embraced in the general division. If "the Christian whose piety deserves the name, makes it his great business to finish his course with joy," this we think implies that it is "his great concern," and "that he is constant in his application to the course before him." On page 9, is this sentence: What, "indeed, as the holy psalmist inquires, is your life?" The passage credited to the Psalms occurs in the 4th chapter of the Epistle of James. In addition to this, a critic might take exception to such expressions as a "stringent influence," "his soul glows with the illapses of heaven," as being scarcely in good taste in a sermon. He might also think such phrases as, "let us never forget, let us settle in our minds, let us always recollect," and, "vanquishing difficulties, and surmounting obstacles," occurring in the same sentence, savored of tautology. The author of the *Philosophy of Rhetoric* would condemn such a juxtaposition as occurs on the 20th page: "Witness the noble Blandina,"—"Witness Stephen,"—"Witness these."

These, however, are minor blemishes, when compared with the many excellencies with which the sermon abounds. There is much which would be entirely unobjectionable in a sermon delivered from the pulpit, but which would require pruning for the press. The ear permits a repetition and demands a phraseology, which are not always agreeable to the eye. There may be that in the discourse before us which we would mark as a defect, but which would constitute one of its excellencies as an oral effort.

In connection with the sermon, we have a sketch of the life and character of the Rev. Dr. Brantly. As we propose to occupy the remainder of this article with a brief biography of this departed servant of God, we shall omit any particular notice of the sketch before us.

We presume we need offer no apology to our readers, for filling a few pages with some account of this great and good

man. For forty years he was known as one of the most laborious, gifted, and successful ministers of the gospel connected with the Baptist denomination. Monuments of his usefulness, incalculably more durable than brass, are found in various parts of our Union. The hundreds who have been converted to God through his instrumentality, the numerous saints who have grown in grace under his ministry, the large numbers who have been trained by his instructions for the important stations which they are now filling in life, call upon us to preserve from oblivion the memory of one who was so dear to them and such a blessing to the world.

Dr. Brantly was born in January, 1787, in Chatham Co., in the State of North Carolina. Being one of a numerous family of children, but scantily provided with this world's goods, he was deprived of the benefits of liberal instruction at that age when the mind is most docile, and when the most permanent impressions are produced. This deficiency was in part compensated by the tuition of his mother,—a lady, who, though of very imperfect education, was remarkable for her piety and decision of character. Under her care, he conceived at the tenderest age, an unusual fondness for reading; and though compelled to daily labor upon a farm, many a volume was digested, and much valuable information acquired in those moments when he was relieved from more urgent avocations.

When he had about completed his fourteenth year, it pleased God to make him a new creature. He was brought to a knowledge of the truth, during a very powerful and extensive revival of religion which was enjoyed for several years in the States south and west of Virginia, about the commencement of the present century. The peculiar characteristics of his mental exercises in conversion were pungent convictions of his sinfulness and danger. Before finding peace in Christ, he was the subject of most distressing apprehensions of the wrath of God. Pardon for such a sinner as he was, he thought impossible—his perdition seemed inevitable. His faith, at first, very feebly apprehended the Saviour; and if he rejoiced at all, it was with great trembling. Nor was it until he was baptized in obedience to Christ's command, that he was entirely delivered. It was during his baptism, as he has been heard to say, that every doubt was dispelled, and that he was favored with a most luminous manifestation of the divine presence. He came up out of the water, and

went on his way rejoicing. The mental agony which he suffered in the period just referred to, seems to have been permitted as one qualification for the important work to which he was subsequently called. It prepared him to appreciate the distress of souls burdened with sin. In his intercourse with such persons, we have never known one more sympathizing and tender. When he saw the anguish of the convicted sinner, it seemed to revive afresh the recollection of his own sorrows. With many tears of sympathy, we have seen him pointing hundreds of distressed ones to the Saviour, who had delivered his "feet from falling and his soul from death."

After his conversion, Dr. Brantly seemed to have no other thought or desire but that of devoting his life to the service of God. A profession of religion had hardly been made, before, with a zeal which some might deem indiscreet, but which in him was irrepressible, he commenced, publicly and privately, wherever a hearing could be secured, exhorting sinners to repentance. At this period, in the exuberance of his youthful zeal, when excited by the presence of a congregation, he would become so anxious to do good, that he has been frequently known to rise after the regular services were concluded, and ask permission to exhort the people farther. This he did in the most affecting manner. More than one sinner has dated his convictions to the appeals made by "that boy who spoke after the minister had done."

Shortly after professing Christ, a wealthy friend, impressed with his talents, tendered him such assistance as might be requisite for him to prosecute his studies to the extent of preparation for college. The proposition was cheerfully accepted, and he became at once a very diligent student,—not unmindful, at the same time, of the work which he had proposed as the great business of life. In a few years, he entered South Carolina College. At this time, the Institution was enjoying the presidential labors of Jonathan Maxcy, whose valuable remains have recently been published, and who had previously been the distinguished President of Brown University, and of Union College. Betwixt the pupil and the preceptor, an intimacy far stronger than is ordinarily found between those sustaining such a relationship, soon grew up. The scholar was an enthusiastic admirer of the talents, learning and piety of the President. The latter, looking upon the student as a companion and friend, received

him into a familiar intercourse which lasted through life. Dr. Brantly frequently reverted to the instructions and conversation of Maxcy, as having been of inexpressible value to him. If the digression may be pardoned, we will quote from the writings of the former, a few sentences which were penned long after the subject of them had departed from time.

“The name of Maxcy is one greatly endeared to us, no less from considerations of personal attachment, than from admiration of talent and excellence seldom equalled. Could we furnish a faithful picture of his intellectual and moral worth, we should perform a service which refined genius and elevated piety might view with instruction and delight. We should, in such a case, set forth the accomplished scholar, the powerful advocate of gospel truth, the preacher of inimitable eloquence, the amiable and successful President, whose deep erudition and abundant resources in every liberal attainment, imparted character and respectability to three colleges, which continue to hold a high rank among the institutions of our country. But the original is gone, and the impressions which memory preserves are too faint and imperfect to furnish even an indistinct outline. We entertain, however, a few long cherished impressions, which our mind, tenacious of its theme, will always delight to hold. To the writer of this sketch, he was peculiarly kind and accessible; and it is probable that no one living heard so much from his lips on the all-important subject of experimental religion. He would say to him, ‘Sir, I have found that there is peace in believing. This restless heart could never be steady, until it found quietude in the Saviour of sinners. All true religion is seated in the heart, the source of action and virtue. Devotedness of heart implies a constant obedience of all the affections to the divine will, and an external practical observance of all the duties, religious and moral.’ * * * * *

“His preaching possessed a power and charm which we never have witnessed, to the same extent, in any other man. His voice, though not deep and heavy, was peculiarly clear and harmonious. Every syllable that he uttered was as distinct and audible as if struck with a hammer upon the best toned bell. His whole soul appeared to come up to his subject, and, seizing it with a mighty grasp, to raise it up in the glow of light and beauty, to the view of his admiring and delighted hearers. Under the pressure of a weighty theme, his strength seemed to be augmented in proportion to the magnitude and difficulty of the subject. In such a case, the richness of his mind would burst forth in a profusion of light and vigor. His fullness, on such occasions, was overflowing; and the very waste of power was more than common minds could bring into action. Whilst thus expanding into greatness and sublimity with the majesty of his subject, his whole countenance acquired peculiar expression. His piercing eye darted forth beams of light;—every feature of his face caught the tinge of animated intelligence, which his clear, emphatic voice was sounding forth for the instruction and admiration of those who heard him. At the same time, his language was select and most appropriate, and his whole style strictly terse and classical. It is easy to perceive that the subject, whatever it might be, which fell within his searching analysis, and stood forth in the light of his eloquence, would earn the favor of a whole

audience. But when it is remembered that religion was the theme, we can readily appreciate the influence which Dr. Maxcy exerted over the minds of men."

Though compelled, whilst in college, to sustain himself mainly by his own exertions, Dr. Brantly took high rank as a scholar, and graduated with distinction in 1808.

It was his design, upon graduation, to enter upon a field where he might devote his undivided energies to the ministry. But, at this period, there were probably not half a dozen churches in all South Carolina and Georgia, which sustained a regular ministry. To secure a support, therefore, he took the rectorship of the Richmond Academy, in Augusta, Ga., an institution well endowed by the State. Here he remained for about two years, teaching during the week, and preaching every Sabbath to some of the destitute congregations in the city and vicinity. Whilst residing in this place, he was married to the sister of Governor McDonald. In the choice of his companion he was singularly fortunate. She was a help-meet indeed. A competent judge, who was well acquainted with her, has said that she was a lady of such "talents, piety and accomplishments, as are rarely combined in one person." To her efficient and affectionate tutorship, the writer has frequently heard the husband ascribe much of that success, which, under God, he was subsequently enabled to achieve, as a scholar and as a minister.

In 1811, Dr. Brantly was invited to the pastorship of the Baptist church in Beaufort, S. C., now under the care of Dr. Fuller. In their call they said to him, "If you will come and minister to us in spirituals, we will minister to you in temporals." This was the amount of salary tendered. Deeming it sufficient, and anxious to give his time entirely to the ministry of the word, he resigned his situation in Augusta, and removed to Beaufort. Here he remained for eight years, constantly growing in usefulness, and in the affectionate regard of his people. Sinners were converted, saints were edified, and thus Christ's kingdom was built up through his instrumentality. In addition to his pastoral labors in this place, he was also president of the Beaufort College for several years. Whilst in this vocation, he numbered among his pupils the distinguished author of the sermon before us, and the Rev. Dr. Manly, his predecessor in Charleston. The latter gentleman, addressing his beloved preceptor and

friend, during his last illness, says to him,—“To you, more than to any other man, I owe, under God, whatever I am, or have done in the world.”

During his residence in Beaufort, he was a frequent contributor to the *American Baptist Magazine*, then published in Boston. His earliest published effusions are found in this work. The surviving readers of the periodical at the time referred to, no doubt well remember the interest excited by the communications of “*Theophilus*.” An eminent divine, speaking of these articles since the death of their author, remarks, “that they were read and re-read, and laid up among the selectest treasures of memory. It will remain for the day that shall reveal hidden things, to show what multitudes of young persons in the United States received the tone of their intellectual and Christian character from these inspiring productions.”

After he had been settled for some time in Beaufort, it was thought that the preaching of Dr. Brantly had too much of the intellectual and not enough of the spiritual, too much of the philosophy of Christianity and not enough of the marrow of the gospel. Though characterized by much power and originality, it was not thought to possess that unction and tenderness for which it was afterwards so remarkable. The zeal and ardor of the young exhorter had sobered off into the precise logician. He needed something to make him more effective in reaching the heart. This he received as the fruit of an affliction, which overwhelmed him with unutterable sorrow. It was the death of his pious companion, which occurred in 1818. We cannot better describe the effect which this event produced upon him than by quoting the following extract from some of his private writings, never designed for the public eye, and never before given to the public. It is a striking illustration of the salutary effect which a chastening from the Lord produces upon a Christian heart. The extract which we make is a long one. But no one, we think, who reads it, will regret its length. He will rather regret that the limits of this article preclude the insertion of the whole. A more beautiful and touching piece of composition we have rarely seen.

“I have long contemplated the ravages of death, in the desolation of those families to whose acquaintance divine Providence has directed me in the course of my ministry. I have seen the weeping parent, trem-

bling in anguish over the grave of the departed child, and children I have seen, bewailing the loss of their parents. In scenes of diversified grief, it has been my lot to witness a large portion of those afflictions incident to my guilty species. But none of these things had come near to me; only with my eyes had I seen them, and in the sympathies of my heart had I felt them. I had seen the tide of human woe rushing by me, and bearing others on its ruffled surface, whilst no torrents moved me along in the swelling course. Often called to minister comfort to others under their distress, it had been my endeavor to identify my own case with theirs, and to raise into sanctified sorrow, that which might have seemed nothing more than natural affection. At length, the volume of grief is unrolled in my own house. I am called to read, and moisten every page with my tears. 'I was at ease, and God hath broken me asunder.' On my eyelids, he has caused to rest the shadow of death. He has applied the hand of death to the loveliest object that ever attracted my eyes, or warmed my heart. In a moment, he has taken from me the charms of intellect and the counsels of prudence. He has stopped, by the coldness of a mortal chill, the sweet current of maternal affection, and O, my God has taken from me my immortal Anna. The tenderest earthly name I ever read, is blotted with the blackness of dissolution, and my bleeding bosom is torn from lover and friend.

"Though it has pleased a merciful God thus to crush me with the pressure of tribulation, yet I would not repine at his dispensation, nor vainly fret because he has trodden me down under his awful sovereignty. The time had arrived when it was necessary that my divided heart should be formed to greater singleness for God, and the dross of my affections purged from a worldly mixture which had grown alarming. A diseased soul required the salutary hand of the great Physician; and it was reasonable to expect that he would form the necessary prescription. Had its selection been given up to me, my foolish and fond heart would have inclined me to say, 'Lord, spare me in that part where, of all others, I am most vulnerable. Let me not be cut to the heart by viewing the dying conflict of my ever endeared wife. Spare to me the guide and companion of my youth, the cheerer of my solitudes, the solace of my perplexities and doubts, and the centre of my domestic joy. Cut me not off from the sweet counsel I have taken in going with her to the house of God.'

"But I should have chosen thus to prolong her abode in the distractions of a world uncongenial with her heavenly tendencies. Through the whole period of nine years in which we were united, I had seen her leaning towards heaven, bending forward towards her incorruptible reversion, often soaring, on the pinions of a glowing faith, above this region of clouds, and resting in the realizing support of a spiritual home. Why, then, do I wonder that she has at last attained the wished for summit, that her spirit has reached its native skies, and will no more return to soothe my bleeding heart? Why should I think it strange that the dove should seek its window, and the wanderer, a home?

"By this stroke of his hand, the Lord has set the world before me in the naked vanity of all its offers and enjoyments. He has refuted, by one tremendous argument, all my extravagant calculations, and revealed the only object of a sinner's consolation and hope. Much of my anguish may be only the result of natural feeling and worldly attach-

ment; yet I am constrained to bless God that he has made my heart soft, though I am greatly troubled by the overwhelming calamity which has been the means of subduing my unrelenting nature. Hence, though my grief is a gloomy burden, I would not have it removed. I am made a mourner all my days, and shall carry the impress of woe deeply formed on the tables of my heart. I can believe, without the shadow of a doubt, that the spirit of that loved one who has gone, now with the rapt seraph adores and burns around the throne of God. The certainty of her high felicity must reconcile my lacerated feelings to the idea of a short separation."

In 1819, the trustees of the Academy in Augusta invited Dr. Brantly to resume the rectorship. Augusta having increased considerably in size, and promising to become one of the most important towns of the State, he acceded to their request to return there, in the hope that he might also be able to establish a Baptist interest in that growing community. Upon his removal to Augusta, scarcely half a dozen Baptists could be found in the whole city. The few, however, were collected, and he preached to them in the chapel of the Academy on every Lord's day. The congregation increased rapidly, and in the course of a few years, he was permitted to see, mainly through his efforts, a substantial house of worship, which had cost \$22,000, and a flourishing church where the Baptist name had recently been comparatively unknown. For seven years he ministered to this flock "without money and without price," depending upon his daily labor for support.

At the dedication of the church just referred to, he preached and published a discourse on the "Beauty and Stability of Gospel Institutions." It may be interesting to repeat the opinion expressed of this earliest effort of Dr. Brantly, by a judicious critic. Speaking of this sermon, the *American Baptist Magazine*, for March, 1822, a copy of which is now before us, says:—

"This sermon is evidently the production of a man of learning and genius. It is every where forcibly, and in many places, eloquently written. Although the subject is trite, yet the author displays, in the discussion of it, a vigor and originality of mind, which cannot fail to interest and instruct.

"We have seldom seen the progress of Christianity more eloquently sketched, than in the following paragraph:

"In forming a scheme for the conversion of mankind, what mind could ever have devised one so improbable as the cross of Christ? To human wisdom, it would have appeared an idle phrenzy to think of reducing a rebellious people to allegiance, by the unmixed scandal of an igno-

minious crucifixion. Of all improbable plans, this might have seemed the most unpromising. Yet, behold what wonders are accomplished by the unvarnished majesty of this simple fact. Without any of the aids of learning, of authority, or of eloquence; with none of the ingenious sophistries of the schools; without any elaborate discussions, or studied appeals to the passions, we see humble, unassuming men carrying in triumph a religion obnoxious to the repulsive spirit of pride and ambition. They had the approving tokens of divine regard. Their gospel became the power of God, and the wisdom of God to them that believed; and their work, which, in itself, would have been the derision of every idler, when confirmed by the hand of the Lord, supplied to thousands the elements of a new life; struck terror into the opposing ranks of sin; subverted the rites which antiquity had consecrated, and organized communities for the worship of one God and one Mediator. Nor has their case been one of uncommon occurrence. The effects of that preaching, in which Christ crucified is the leading theme, are still stupendous. It contains the power of a mysterious attraction. The solemn echo from groaning Calvary is the eloquence which persuades men. Here shines the true morality; here virtue is improved into devotion; here the soul catches the fire of a holy inspiration, and rises to assert its kindred with the spirits of the just."

Whilst a resident of Georgia, Dr. Brantly exerted an excellent influence upon the denomination throughout the State. He was active in organizing the Baptist Convention of the State, was zealous in advocating the cause of missions and of ministerial education, and in every good work he was the efficient coadjutor of the Mercers and Armstrongs of the times. At the distance of a quarter of a century, the salutary impression of his labors is distinctly felt and gratefully acknowledged by large numbers.

In 1824, the pastorship of the First Baptist Church in Philadelphia became vacant, by the death of the much lamented Henry Holcombe. We have understood that in his last moments, Dr. Holcombe warmly recommended Dr. Brantly as one under whose ministrations he would be happy to leave the church. In accordance with this suggestion, Dr. Brantly was invited to visit them. The result of this visit was a unanimous call to be their pastor. A large sphere of usefulness, as he deemed it, being thus presented, he removed to Philadelphia in the spring of 1826. That success which had crowned his labors at the South, attended them at the North. He soon became known as one of the most eloquent preachers in the city. Under his ministry the congregation increased; there was a number of powerful revivals, and many who are now known as among the most

efficient and liberal members of the denomination, were brought into the church.

In 1827 the publication, entitled "*The Columbian Star*," which, we believe, had previously been the property of the Baptist Triennial Convention, was removed to Philadelphia, and the editorial department was confided to his care. How this trust was discharged is well known, since several thousand copies of the paper were circulated in different parts of the Union. He continued to edit this paper for about eight years. In its columns, during this period, may be found, we think, some of his ablest writings. Valuable articles on church discipline, important points of Christian doctrine and practice, and essays on a great variety of subjects everywhere abound. Could they be collected and published, they would make a very useful, and, we doubt not, acceptable volume.

Shortly after taking charge of the *Star*, Dr. Brantly became acquainted with a young man, then unknown to fame, with whom he was so much pleased that he associated him with himself in the conduct of the paper. This young man was afterwards well known as WILLIS GAYLORD CLARK, who has written some of the sweetest of American poetry. In the literary remains of this gentleman, which have been published since his decease, his biographer, the Hon. Judge Conrad, of Philadelphia, thus alludes to Mr. Clark's intercourse with Dr. Brantly:—

"From his connection with Dr. Brantly, a clergyman of great eminence, Mr. Clark derived many advantages. To an intellect of the very highest order, a copious supply of various and rare learning, an eloquence which illuminated whatever it was applied to, a remarkable purity and clearness of style, and the most rigorous habits of thought, Dr. Brantly united a spirit touched with the finest impulses of humanity, and an affability of demeanor, which, while it imparted grace to his manner, made him, in all circumstances, easy and accessible. Upon his young friend and associate, these qualities, acting with sympathetic influence, produced a lasting and most salutary impression. The counsels of the divine pointed him to the path in which he ought to tread; the example of the scholar inspired him with a generous emulation; and the mild benevolence of the Christian gentleman taught him the importance of cultivating benignity of temper, and of subduing all untoward passions."

During his residence in Philadelphia, Dr. Brantly published a volume of sermons, being principally those which had been delivered to his people in the regular course of pastoral labor.

The interest with which this volume was received is evinced by the fact that the whole edition was soon disposed of, and followed by still further demands. Though lucid and forcible discourses, we do not think, as a whole, that they sustained the expectation which his oral performances had created. They were prepared for the press with much haste, at the urgent solicitation of his people. Others of his sermons, which were taken down by a stenographer as he delivered them extempore, and subsequently published just as they were preached, we think decidedly better illustrations of his preaching power, than many of the discourses in this volume.

During his residence in this city, the degree of D. D. was conferred upon him by Brown University. We presume that it was bestowed through the influence of the President of that institution, of whose talents he was a sincere admirer.

After having been settled in Philadelphia for nearly twelve years, Dr. Brantly's health began to fail. Apprehensive lest the severity of a northern climate might entirely prostrate his already shattered constitution, at the same time what he believed to be a promising field opening in Charleston, he resigned the charge of the church in Philadelphia, and entered upon that of the First Baptist church in the former city. For two or three years after his removal to Charleston, he did not enjoy that success which had attended his labors in all other places. Several members of the church, to whom he had particularly looked for countenance and aid, taking exception to some of his views and practices, declined cordial co-operation with their pastor. The consequence was, that he was for a time thrown into much discouragement and distress. In such a state of things, there were but few conversions, and many dissensions. The malcontents were finally dismissed to form a new church. Soon after their withdrawal, a better state of things began to appear. The church and congregation then became warmly united, and ardently attached to their spiritual guide. Their affection was reciprocated by the most indefatigable labors for their welfare. He had the happiness of rejoicing with many new-born souls, and of burying them with Christ in baptism. At the time that an inscrutable Providence smote him with fatal disease, the church was enjoying a deep and extensive work of grace.

Dr. Brantly's labors, after his return to the South, were too arduous. Shortly after his removal to Charleston, he was elected President of the College of Charleston. Believing that he could perform the duties of both offices, and thus extend his usefulness, he accepted the appointment. Under his administration, the college was more prosperous than at any former period of its history. The number of students largely increased, and the institution constantly grew in popularity. In the meantime, unremitting labor had seriously undermined his constitution. Whilst about to hear the recitation of the senior class, on the 13th of July, 1844, he was attacked with a paralysis, which, after keeping him for some months in the most affecting prostration and helplessness, terminated fatally.

The malady which prostrated his body, also afflicted him with mental imbecility. Although there were lucid intervals during his illness, in which he signified to his friends as well as he was able, that he was perfectly aware of his situation, and fully resigned to the divine will, yet his intellect was evidently sympathizing with his body. Though his prostration was sudden, it was not altogether unexpected. For two years prior to his death, he supposed himself to be affected with a disease of the heart, which, although it did not disqualify him for his public duties, might terminate fatally at any moment. On one occasion, he remarked to a friend, "I have had death constantly before me for the last two years. I have been looking for it every day." Writing to a member of his family a few weeks before his attack, he said, "Were I to be seized with a paralysis of the arm or leg, I should at once become an object of wretchedness and pity." At another time he said, "I shall break off suddenly; and I think I had rather die in the harness."

It is evident from these expressions, that Providence afforded him a presentiment of what awaited him. The summons did not reach him unprepared. It found him with his armor on, doing with his might what his hands found to do in his Master's service. He had "oil in his vessel;" and with his lamp trimmed and burning, he promptly and cheerfully responded to the cry, "Go ye out to meet him." He departed this life in Augusta, Ga., in March, 1845, in the city which had been the scene of his early labors, and among the attached friends of his youthful years.

It has been justly said of Dr. Brantly, that his life was an uninterrupted scene of arduous labor. In addition to his ministerial labors, which were always abundant, he was constantly engaged in the instruction of youth. To him idleness was insupportably irksome. He had a love for labor. For several years, whilst residing in Philadelphia, besides being the pastor of one of the largest churches in that city, he taught a school, edited a religious newspaper, rendered much service to the Baptist Tract Society, of whose Board he was the President, in the selection of tracts, and when the agent of that Society, the beloved Davis, died, he discharged his duties for six months, in order that his destitute family might have the benefit of the salary for this period. His distinguished friend, the present President of the Alabama University, speaking of him, says: "He was always busy, and yet never confused or behind-hand; and he ever found time for all the innumerable and nameless demands which were made upon him, whenever God and his fellow-men were to be served. The principle of his success amid herculean labors was, first, that he attended, to one thing at a time, never suffering interruption; and secondly, he devoted his whole energy, in the most concentrated and absorbing attention, to whatever was before him. His mind, by use, became like a prism catching the combined radiance of an intricate subject, and distributing it into its elements almost in an instant."

His love for teaching amounted almost to a passion. He delighted in that which many look upon as a drudgery. As might be expected, he was eminently successful in imparting knowledge. Many who now occupy important positions in the pulpit, in our national councils, and at the bar, received much of their intellectual training from him. Wherever he met with an indigent youth of promise, desiring instruction at his hands, he took him under his care without charge. He instructed gratuitously not a few, who are now useful servants of the Lord Jesus.

As an intellectual man, Dr. Fuller says of him, "He had not many superiors in this country." His mind was remarkable for its grand and comprehensive views. He seemed to grasp a subject in all its bearings; and, resolving it into its elements, could hold it up in a very perspicuous light to others. His avocation as a teacher kept his naturally vigorous mind in healthy exercise. He delighted in the Latin

and Greek classics, and was constantly in the habit of reading them. His exquisite taste readily detected their beauties ; and no one could be long in his company without perceiving that his lips were

“ wet with Castalian dews.”

In almost every department of learning he had attained respectable proficiency. It was, however, in the languages and in the metaphysics that he excelled. He was one of the most critical linguists and profound metaphysicians which this country has ever produced. The already too protracted length of this article will not permit us to record evidences of his excellence as a scholar, which might be interesting and instructive.

It may be said, however, that preaching was the *forte* of Dr. Brantly. This was ever his delightful employment. His noble person and fine voice conferred upon him great natural advantages as an orator. He never appeared so well as when proclaiming the gospel to perishing sinners. It was impossible for any one to hear him, without being convinced that he was thoroughly in earnest. He seemed to say, “I believe, therefore I speak.” Some of the discourses which he preached were attended with extraordinary success. From twenty to thirty persons have been known to ascribe their conviction to a single sermon.

His appeals to the backslider were frequently irresistible. He would assail such persons with the most melting rhetoric to which we have ever listened. It required a stout heart, indeed, to withstand the tears and entreaties with which he would beseech them to return to their deserted Lord.

Although the crowds that attended his ministry attest their general acceptance of his labors, and the fruits of his efforts attest his usefulness, yet there were occasions when he was not equal to himself. At such times he seemed to preach with considerable difficulty, and not to enter much into the spirit of his subject. At other times, he was too abstract to be understood by plain people. His premises and deductions were not readily seen and appreciated. But if he was not always forcible and eloquent, he was always sensible, and preached, not for the purpose of saying something, but because he had something to say. His inequalities were chiefly owing to the fact that he was an extempore preacher. His numerous labors did not allow him time to

write his discourses; and he was frequently constrained to depend upon very imperfect preparation.

The author of the sketch before us says that "Dr. Brantly possessed a facility, both in writing and speaking, such as I never knew it in any other person; yet so severely had he trained and castigated his mind, that this did not hinder him from attaining great excellence." Frequently, when we have supposed him to be wholly unprepared, he would come out upon his congregation with discourses possessing all the beauty and force of studied compositions. In illustration of this remark, we subjoin an extract from a sermon preached extempore, and subsequently written out, as nearly as could be recollected. It is an appeal to the unconverted portion of the congregation.

"Sinners, it is precisely thus that matters stand betwixt you and your eternal Judge. Your earth-born hearts will not relinquish their attachments. Your lovers you have, and after them you will go. That God who takes no pleasure in your death, is the witness and opposer of your desperation. Not much longer will he resist your madness; not much longer will he endure the insulting infidelity of your hearts. Of one thing, however, you cannot suppress the conviction: every step you take in your journey is contrary to the will of God. Understand and appreciate this truth now, and do not travel all the way to hell, to find it out. When once you are locked up in eternal darkness, are consigned to the imprisonment of eternal despair, and tortured with the raging fires of avenging justice, you will feel, when too late, that you are indebted solely to yourselves for the sad doom. So long as forms of horror shall haunt and terrify your spirits, and fierce passions shall prey upon them, and inexorable despair shall hold them with its tyrant grasp, and tormenting fiends, nurtured in your own bosoms, shall exult and raven amid the weeping, and wailing, and gnashing of teeth, in the horrible pit, so long will remain fastened upon your hearts the conviction that your perdition is of yourselves. You mean to remain unjust, ungodly, unreconciled to your own happiness and salvation. Yourself, then, are planting the fangs of the viper in your own bosom. Show some mercy to yourselves, and desist from the bad enterprise of self-immolation to the prince of hell.

"Look forward a little, and see yourselves in eternity, with unrepented sins. Light and peace have disappeared; time's beguiling pleasures and recurring enjoyments have ceased for ever; friendship's softening sympathies, and society's cheering smile, and humanity's mitigating touch, have all vanished from the dismal scene; the voice of mercy has ceased and love's redeeming work has been completed. You are then sad expectants of hopeless wretchedness; abandoned to your sins, left with your tormentors within you; capable of misery, and incapable of comfort, you are prepared for all the complex sufferings of a ruined soul. The hell is one of your own seeking; the bed on which you are writhing, but not reposing, is made by your own hands. All hell resounds with the justice of God. All heaven proclaims his righteousness."

Dr. Brantly had the faculty of securing the strongest attachment of those for whom he labored. His tender and sympathizing heart, identifying him with all the vicissitudes of his people, weeping with those that wept, and rejoicing with those that rejoiced, won their confidence and riveted their attention. As a pastor, it has been truly said of him, that he "grew steadily in the admiration and love of his flock." The tears and tenacity with which his beloved people in Philadelphia clung to him, when he announced his resignation, evinced that they were far more decided and earnest in their unanimity than when they had called him twelve years before. The distress of the church and congregation in Charleston, when he was smitten down, evinced the continued strength and sincerity of their affection, after an acquaintance of seven years. In his intercourse with his people, he was remarkable for his candor. He was in the habit of speaking the truth in love, in a very plain way. This trait of his character excited the indignation of some who did not know him. They took him to be uncharitable and overbearing; but when they understood him, their attachment and respect were increased.

Amidst his various engagements, Dr. Brantly did not neglect the keeping of the heart. He walked daily with God. Those who were most intimately acquainted with him, know that his piety was a uniform flame. He ever cherished the most humbling views of himself, and the most exalted views of Christ. He was always the consistent Christian, thoroughly conscientious in every thing which he undertook, seeming to keep ever before him the day of final account.

It may be thought that this sketch will be incomplete, if we are silent as to the imperfections of him of whom we have been speaking. We do not deny that there were defects in his character. He was a fallen creature, and therefore sinful. If it could be of any benefit, we might fill many pages with a recital of his frailties. But we think that the good which grace accomplished through him so immeasurably exceeded any evil which he may have done, that we may be pardoned for dwelling upon the former to the omission of the latter. In addition to this, it is true,—and with these words, uttered by the ever to be loved and lamented man whose life we have attempted to sketch, we close,—that

“Death applies the finishing touch to the character of a good man. This may be regarded as a reason why his remembered history is clothed with a peculiar majesty and charm. That spirit which once delighted us with the communications of affection and wisdom, now wears the vestments of perfection. It is enrolled among the spirits of the just made perfect. Its graces, once lovely on earth, are now resplendent in heaven. Its pensive groans, once heaved from an aching heart, are succeeded by the softest harmonies of heavenly music. The languor and the sickness have fled for ever, and to their place have succeeded the health and vigor of immortality. The erring judgment has acquired those attributes of truth and certainty, which will for ever preclude future mistake and deception. It is not wonderful, then, that our associations should draw down from the bright empyreal, whither they have ascended, a portion of that perfection with which good men are now arrayed, in their supernal blessedness, and place the same to the credit of their earthly history.”

“This sun has set,
Oh when shall other such arise?”

ARTICLE IX.

REMARKS ON GOOD PREACHING.

THE mass of mankind are not judges of preaching. Influenced by circumstances of little importance, they frequently applaud the most puerile efforts, and feel no interest in discourses deserving all admiration. In consequence, popularity or the reverse, prove but little as to the real merit of preachers. Good preachers are almost as rare as intelligent hearers. Too many are satisfied with barely maintaining a standing among their brethren as preachers. Pleased with the commendations of personal friends, who are blind to the defects of their favorite, steeled against the criticisms of all others, they preach about as well at the consummation of ten years' toil, as at the commencement.

In the midst of the fog which has rolled in fold after fold over this important subject, we desire, uncontaminated by popular sentiment, in free communion with the great Master, the Scriptures open before us, common sense in untrammelled exercise, there and thus to decide upon the essentials to good preaching.

I. Deep piety is important to good preaching. Here, it must be confessed, we have a truism. Most writers upon this subject commence here. The difficulty is not that opinion is incorrect on this point, but the practice. While all unite in insisting that deep piety is indispensable to power in the pulpit, many unite in being deficient. Want of piety is a weakness in a preacher, which nothing can supply but the identical thing wanting. Truth is potent; argument is convincing; a graceful delivery has its charms; but a preacher with all these is but a soulless statue. The only path to that transcendent position which every preacher should desire, is through the closet; or rather in the closet, winding around that sacred retreat in an unending circle.

In evidence of this position, there are men of comparatively small minds,—inferior claims in all respects but one,—whose power as preachers must be acknowledged;—marked, perhaps, deficient at every literary examination, the subjects of many a grave discussion as to the question, whether they have sufficient intellect to justify the expense and trouble of education, going out into the world with no other reputation than the much dreaded one of standing lowest in their class, and yet taking at once a position in the pulpit, greatly in advance, of their more favored fellow-students. In the very nature of the subject, this anomaly in the sight of the worldly man must appear. To the Christian it seems reasonable, that truths distinguished by their holiness, originating from a source of spotless purity, addressed to a perverse race for their spiritual good, should demand pious messengers, in order to their successful distribution. Nothing is more incongruous than an unholy man in the pulpit, communicating the will of God to his creatures. The man will feel how awkward is his position, and cannot act with effect: the people will feel it, and despise his influence, just in proportion as he is destitute of piety.

II. A call to the sacred office is indispensable to a good preacher. Whatever piety and other requisites one may possess, if he is not called to preach, when he attempts it every thing will seem to repeat the divine interrogation, "How can he preach, except he be sent?" Many who believe in a special call to the ministry, and regard it as necessary to success, in general, in that office, overlook the fact that it is necessary, in particular, to good preaching.

God claims the right to assign to each of his creatures his place in his kingdom, and it is no small thing to assume a calling different from the one assigned us. Jehovah may not always punish those assuming the sacred office in as marked a manner as in the case of "Korah, Dathan, and Abiram;" but there can be little doubt that an uncalled preacher will fail to make the impression in the pulpit which is desirable.

What can be the reason why some preachers are so unsuccessful? They have talents, education, piety, and seem adapted as much as others, to usefulness in the pulpit; but by some means they fail to meet the reception necessary to success. They join their friends in the serious inquiry why is it? Why is it that we are unheard? There is no apparent cause for their failure; and yet they fail, as all admit, as they cannot conceal from themselves. It were not strange, if answer came back from the throne of God, when the anxious inquiry is sent thither, why is it? why is it?—"How can they preach except they be sent?"

A correct sentiment is embraced in the remark sometimes made, "many a good deacon has been spoiled, to make poor ministers." If Jehovah has assigned to one the office of deacon, he has given him piety and talents adapted to the office; and it may be sufficient for the ministry, and even greater than some possess who are designed for the ministry; and yet, if he presumes to change the order of Jehovah's arrangement, he will soon come to understand the importance of the adage, "every man to his calling." The same remark may be made of any other calling. It is of the utmost importance to success in any plan of life, that it be the identical one which God has assigned. As much as we disapprove change of profession, it were far better than to persist in a course, blocked up in the providence of God, to the very end that it may be abandoned, because never assigned by him. Success in some of the minor departments of labor in the church has been seized upon as evidence of adaptation to other departments; the change has been made; but alas,—as a rule bearing exceptions,—the only gain has been evidence, that we should be content with the allotments of Providence. Much devout wisdom and care is necessary upon this subject. "Who is sufficient for these things?" It is, of course, very difficult to specify the amount of success

requisite to evidence of being called to the ministry; and yet it seems both reasonable and scriptural, that to preach well, one must be designed of God for the sacred work.

III. Hard study is necessary to good preaching. If requested to name one thing, aside from the previous considerations, which, more than any other, contributes to the weakness of preachers, we should reply, without hesitancy, it is neglect of study. There are numerous ministers,—we speak advisedly,—who have no study,—no room large or small, appropriated to this important work. Others have nothing to study except their Bibles and Hymn Books; and are but very little addicted to the study of these, particularly the former. Will a mechanic labor to good purpose without shop or tools? No more will one study to good purpose, without a quiet retreat, and suitable books. Let us not be understood, in this remark, to undervalue the Bible as a book to be studied. It should have the first place in every library. All we mean to say is, that it should not be alone,—that other means of study should also be at hand. Others there are, whose views of study are almost as defective. A little reflection in the field, or shop, or street,—a day or two in a week devoted to retirement,—these are dignified with the title of study. It is alarming to see the extent to which such views prevail among ministers.

It is not difficult to account for the neglect of study in the ministry. One may spend all his time in visiting his flock, and in laboring about his own house. He finds that, by some means, he gets along with his sermons, if he does not prepare them until Sabbath morning,—that is, he manages to occupy his hour, without the mortification of stopping in confusion. Sometimes, sermons prepared in an hour are praised, and are, indeed, useful; while others, costing more effort, are passed by in silence. If in addition to all this, one has no taste for study, it is not singular that he studies but little. It requires the strongest conviction of its importance, and a determination amounting almost to stubbornness, to be faithful, in this particular, under present circumstances.

Hard study will atone, to a very great extent, for deficiencies in preparatory education. That a good education is important to a preacher in the outset, has become an axiom; yet, if one has not been thus favored, he need not despair; for by hard study, he may, in the course of a few years,

educate himself; and in the mean time, his discourses will bear the marks of labor. On the other hand, however good an education he may commence with, it will assist him but very little, if he relapses into indolence. Many a man is mourning over the misfortune of having neglected his preparation for the ministry, who ought to be employed in repairing the defect; and many a man, priding himself upon his diploma, is fast losing, by indolence, what power he derived from former cultivation. We have no fears for the sermons of the uneducated man, called of God to the ministry, who pursues a systematic course of study in connection with his preparations for the pulpit; but have many for his, who, though he has been educated, does not study in the present tense. Too little importance is attached to present study; and too much, in comparison, to preparatory education. Present labor is of great utility; and while he can labor to better advantage, who has been prepared by early training, he can labor who has not; and all he needs is so much the more determination and industry.

The principal advantage of education is discipline of mind. There are a very few minds, exceptions to the general rule, naturally so strong as to suffer but little, comparatively, from the absence of discipline. But most minds need cultivation in order to their true development, as much as does the soil. A well disciplined mind is prepared for any emergency, and can take up almost any subject and look it through and through, coming, in the end, to reasonable results. A mind which has merely acquired certain information, without becoming by intense application disciplined, will work well upon topics where acquired information is needed; but it cannot be depended upon for accurate, philosophical views in general. Hence, the importance of hard study to a minister. He needs a mind thoroughly trained, enlarged and regulated by intense application. Knowledge is very easily acquired by such a mind; and if it is without information upon a given subject, its own reflections are by no means contemptible.

There is but very little danger of injuring the mind by continued application. The body may give out, if feeble by nature, or if, in all-absorbing study, it is neglected. But there is an ever-living elasticity in the mind, as in air. It may be extended until its present dimensions so exceed its

former, as to give good reason to doubt whether it is the same. Probably, whatever the application, the mind does not reach its maturity until much later than is often supposed. The facts illustrating this position are too well known to need repeating. How great, then, the encouragement to those who were early trained, and strong, while young, to go on as perpetually diligent, as the mind is capable of enlargement. On the other hand, we have living demonstrations of the liability of the mind to return to its original littleness, if permitted to remain inactive. As the once robust physical frame becomes pale and weak, by the neglect of exercise, so does the cultivated intellectual nature.

While it is a misfortune to one, who, like the preacher, needs a vigorous intellect, to live long with his mind untasked, it is not an irreparable misfortune. As laborious cultivation will, at almost any period, restore symmetry to a neglected form, so will study improve a neglected mind. The beauties of the intellect are indestructible. As the quarry unknown and buried for a thousand years, may be opened and its beautiful veins made to appear, so may a mind long neglected be expanded and embellished. If one is not already in his dotage, he need not despair. Let him bend himself down to daily, laborious, mental application, and he will find himself gradually gaining strength. Heed not the agony of intense application; for every throe of the tasked mind gives birth to a new facility of thought, and enlargement to the entire intellect.

Intense application is necessary to discipline. The study of the present day is, to a great extent, mere pastime. The reading of newspapers, the mass of miscellaneous books, and ordinary sermons, will afford very good occupation for a Monday, but cannot well be called study. For a minister, the critical reading of the original Scriptures, of such works as those of Butler, and Robert Hall, and Andrew Fuller, of the higher order of Quarterlies and Reviews, will answer a good purpose. We hardly need add, that it is not sufficient to have even these works in one's library, or to have the reputation of studying them, or to look into them occasionally; but they must be studied hour after hour, week in and week out, until fatigue gives warning that rest is indispensable, or the mind becomes so inured to toil, as to be past and above tiring. If one does not acquire a good knowledge of He-

brew and Greek, or does not master such works as those of Butler, as important as are such attainments, still he has derived great advantage from his efforts. Every hour spent in hard study, is so much expansion of mind gained. How common is the plea, "it is now too late for me to think of acquiring a knowledge of the original Scriptures!" A ready answer to all such pleas is, "you do not know this. Make the experiment; and, though you do not succeed, you are improving your mind, and acquiring a taste for study, which shall give you ability to grapple with any theme which may come in your way."

It is a great victory to learn to study, to acquire an inclination for it, and ability to concentrate the mind upon a given theme. The ability to study is as much an art to be acquired as any other. A person unused to it soon tires. His truant intellect wanders from theme to theme, and often steals out of the study entirely. In most cases, nothing will overcome this difficulty, but practice. The art once acquired, it is easy and delightful. It may seem incredible to the uninitiated, and yet no doubt it has often occurred, that hours, and in some cases, whole nights, have passed in the study, without the knowledge of the delighted, busy occupant. It is not of so much consequence what one studies in the outset, provided he studies something adapted to the discipline of his mind. The great point to be gained is a taste and ability for study. Hence, the wisdom of directing the young student to mathematics, though in his profession he may have the least use for numbers. Such study requires application, at once protracted and severe, and is, therefore, useful in rendering other studies easy and agreeable.

A principal advantage of originality in preaching is, that it is adapted to secure the growth of the mind. By originality, we do not mean an attempt at unusual expressions; but the results of deep reflection and independent investigation. If a preacher first reads some author for the suggestion of a text, then searches for a plan of treating it, and finally seeks, in some book, for good thoughts, in good language, with which to adorn the whole,—this process will leave the mind with very little employment adapted to its discipline. It narrows the minister down to the common clerk, who only copies the productions of his superior, giving exercise simply for the hand and eye. Let the texts we use be suggested

by our own reflections upon the Scriptures, and the wants of the people; let the plan of treating them be the result of our own deep, painful effort, originating the first rough sketch, changing it again and again in the process of perfecting, and then let all embellishments of thought and language be found in our own intellect and imagination, and the happy effect upon the mind will appear. There is no other path to the manhood to which every minister should attain; he needs no other. We do not design to object to the study of the best authors, but to a mere mechanical copying of them; nor to quotations for which due credit is given. It is, undoubtedly, proper for the preacher to adorn his discourses with the thoughts and language of better men, but never in a manner to preclude the necessity of origination.

We would not be understood by these remarks to imply that there are no other objections to plagiarism. To us it seems an obliquity hardly becoming a preacher of righteousness, to appear with ideas and language as his own, which are much better than he can originate. Such conduct would be called vain and hypocritical, any where else than in the pulpit, and we see not why it should not be there. But we object to it now on the ground of its injurious effect upon the mind; and for this reason it deserves the severest condemnation. It would be well for the rising ministry, if the whole catalogue of "Pulpit Assistants" were committed to the flames.

We know of no greater error than to suppose that good sermons can be produced without hard study. Occasionally a mind, extraordinary by nature and by cultivation, will produce important and interesting matter upon the impulse of the moment; but he strangely blunders who takes it for granted that he has such a mind, and neglects study in the expectation of succeeding by such means. We have heard men, who presume to live without labor, and appear in the pulpit with little or no preparation, quote, in vindication of their conduct, the practice of Robert Hall; but in so doing, they have erred in two important particulars. Mr. Hall possessed a mind, by nature and by culture, greatly above that of ordinary men. It will answer for such minds, as little indisposed as they are to do it, to trust to the spur of the moment; but it is an unfortunate inference, that minds of a different cast may do the same. The other error is in

regard to the fact itself. Mr. Hall was not an extemporaneous preacher; few men make their preparations with so much care as he was wont to. Dr. Gregory remarks, "Once, in a conversation with a few friends, who had led him to talk of his preaching, and to answer, among other questions, one respecting the supposed extemporaneous production of the most striking parts of his sermons, in the early period of his ministry, he surprised us by saying, that most of them, so far from being extemporaneous, had been so deliberately prepared, that the words were selected, and the construction and order of the sentences adjusted."

IV. It is important, in order to good preaching, to write much.

We have spoken of study in connection with preaching; writing is an excellent method of study. He who makes it a rule to write a sermon or two each week, will soon understand the necessity of commencing his work early in the week. Time secured in the study is invaluable. It is less easy to write common-place thoughts, than to speak them. Spoken, they come and go with but little effort; costing nothing, worth nothing. Written, they cost time and labor; they are read and re-read, and their commonness is perceived. One may say things in public and be very well satisfied with them, who could not write them, and would be ashamed of them if he should. Many a public speaker would abandon his calling, if obliged to read his extempore efforts after he had made them, faithfully taken down by a stenographer. Had he been obliged to write them himself, in the first instance, his ideas flowing in the leisure of the study, to be looked over and corrected before delivery, he would have been saved such mortification. One may extemporize all his days,—that is, as we now mean, preach with the preparation made on Saturday or Sunday, or with no preparation, which is but little worse,—without increasing his ability to preach. Let him feel compelled to write his sermons, and he will be compelled to study, and hence to advance in power.

A great defect in preaching is sameness, which is better avoided by writing than in any other way. It is curious to observe how some preachers, take what text they may, and what direction they please, in the outset, gradually pass into the well-worn path of all the sermons they ever preached.

They may not be aware of this ; but, alas, their hearers are. If they should write their sermons, they would soon detect this tendency, and avoid it. Could one write almost the same things every week, and not know and regret it ? Could one fill up his desk with sermons, for the most part the same ? If he did by some means write his dozen or twenty sermons in this way, how would he feel when he should come to look them over ? “Why, how is this ! This has a different text from the other, and there is a shade of difference throughout ; but it is really the same. Can it be possible that I have trifled in this way with the people ? What must they think of me ?” What mortification would possess one in such a case, and how soon would he commit the bundle to the flames, and be more careful in future. And yet not a few extemporizers are, all unconscious of it, living, or, more properly, dying, in this way.

It is not claimed that writing is indispensable to freshness of matter, but the most sure way of securing it ; and to an undisciplined mind, the only way. One who studies, and who is capable of it, will proceed with his audience, enlarging their views from Sabbath to Sabbath, if he does not write. Few, or none, however, attain such a position, who have not written much. The preacher first alluded to is the only one within our knowledge. He, however, wrote some sermons, and much other matter ; but, afflicted with an infirmity of body, which rendered a writing position painful, he acquired a habit of investigation, without the aid of the pen. It may be useful to quote here, as illustrating this point, an account of his course of preparation, as given by Dr. Gregory. “That course was very briefly to sketch, commonly upon a sheet of letter paper (in a few cases rather more fully), the plan of the proposed discourse, making the divisions, specifying a few texts, and sometimes writing the first sentence. This he regarded as ‘digging a channel for his thoughts to flow in.’ Then, calling into exercise the power of abstraction, which he possessed in a degree I never saw equalled, he would, whether alone or not, pursue his trains of thought, retrace and extend them, until the whole were engraven on his mind ; and when once so fixed, in their entire connection, they were never after obliterated.” We hardly need add, this, to all intents and purposes, was writing sermons, as if by an intellectual process, while common minds write them with pen and ink on paper.

Writing sermons is also useful in rendering the style weighty and concise. No greater error is committed in the pulpit, than that of long and dull performances. Every Sabbath, numerous hearers are, to use a common expression, "both preached and prayed into the spirit and out of it." This is an evil of great magnitude. Nor are long sermons or prayers generally the result of intelligence or piety; they are oftener the result of inability to say what one wishes in a direct, skilful manner. Few travellers would take a bad circuitous road to the place of destination, if acquainted with a good direct one; and few speakers would express their thoughts in a similar manner, if they knew how to avoid it. Certainly, if one can say the same things more forcibly, in less time, his intelligence and piety must be of doubtful character if he do not. A verbose style is sometimes the result of carelessness. It requires little effort, for one who is naturally fluent, to stand in the pulpit for an hour, and permit the words to flow forth without selection. With some this is preaching, and they become wearisome and careless. But, oblige them to write their sermons, and if this style is continued, they not only have the hideous array of words and circumlocution in sight, to disgust them, but a mechanical labor to perform which would discourage the prince of industry. What, write sermons an hour or two hours long, and then have the mortification of seeing that they are words, words, words!

There is an anecdote of Dr. Griffin, worthy of remembrance. He had a habit of looking over his sermons before preaching, pen in hand, erasing and re-writing until his manuscript was quite unintelligible. "This, I regard," said he, "as one chief excellence of my preaching, if I have any. I have a plain figure, which I use in the study; it will not do for the public ear, it serves to illustrate my point. If you put swingling tow upon a hetchel, you can ride to Boston on it; but if you pull out the tow, and let the points stick up, they will prick. So, said he, you may cover up the truth with ornaments and words, till the conscience cannot be reached. You must pull out the tow. The points are the truth; pull out the tow, and let the points stick up." This valuable process can only be pursued in written sermons.

It may be necessary here to guard two things suggested in the foregoing remarks. We have spoken of long prayers;

should the question arise, must public prayer be written, to render it concise? We answer that the careful writing of other matter will render this unnecessary. The ability of pursuing thought properly will be thus secured; and prayer, as common conversation, will be expressed with the propriety of a written production. Nor do we mean to say that all extemporizers have a careless, tedious style; some of them have, by study and writing, acquired a good style, and now pursue it with little difficulty, when they do not write; and some are naturally direct, forcible speakers; but in general, we think the remarks just. Nor do we assume that all who write their discourses, have a concise, weighty style. There are men, whom no process will make good preachers. All rules have exceptions.

The habit of writing and reading sermons is important, also, as conducive to an impressive delivery. It is hardly necessary to speak of the importance of the delivery in preaching. Much as some condemn the study of the art of speaking in connection with religious performances, so little patience have most persons with mere ideas, or ideas coarsely dressed, that a good delivery is just as important as it is to reach and benefit them. How many good sermons are lost by an unfortunate delivery! We probably are not aware of the guilt incurred by the neglect of good speaking; for if the manner embarrasses the truth in its way to the heart, and begets inattention, how are we innocent? It is in vain to plead inability, while we have so many examples of bad habits overcome by perseverance. While extempore habits of speaking are important to give animation to the delivery, reading habits are useful to give it impressiveness and dignity.

The great reason for writing and reading sermons is misunderstood. The advantage of having what one is about to communicate before him, to assist the memory, or, more properly speaking, instead of the memory, is but a trifle. Leaving out the advantage of reading to the delivery, just noticed, it might well be entirely dispensed with, if writing could still be secured. But so great is the effort required to commit a discourse to memory, and so strong is the temptation not to submit to the labor of writing, unless the notes are used in the pulpit, that reading is desirable in order to secure the writing. Much better is it to read sermons, than never to write them.

The time may come, when the preacher may lay aside the pen; but that time, to the young preacher, is far away. It is a most hazardous experiment, until his mind has become thoroughly disciplined. When he loves study as he loves himself, and is capable of investigation in any field of fair intellectual pursuit, he may venture. When good judges cannot distinguish between his extempore and written productions, he may possibly begin to think of laying aside the labor of writing.

V. A skilful arrangement is necessary to good preaching. The introduction of a discourse, like the door of a house, has a simple, but important office to perform. It should introduce the subject and direct attention to it. If it does less than this, it does not answer its most important purpose. It should seldom do more.

The number and order of the divisions of a discourse are exceedingly important. Some preachers have had in a discourse as many as sixty or seventy divisions and subdivisions. The difficulties attending this array of numbers and topics are prolixity, confusion, and repetition. While no rule of general application can be given, as to the number of divisions, they should be as few as possible; and a logical mind will have no difficulty in arranging somewhere, under from two to four, all that needs to be said upon a subject. But few hearers have patience with a preacher, who, after he has said—"in the first place," and, under this first place, has had his first, second, third, proceeds in the second place, to first, second, third, then comes to third place, with its first, second, and third, closes with an improvement, first, second, third, fourth, fifth, etc. If the divisions are few, and the transitions marked in the simplest manner, how different the effect. Without either fatigue or interruption, the hearer goes on with the preacher from thought to thought, perfectly comprehending the entire process.

It is also important, be the divisions few or many, that the matter should be constantly advancing in interest. While an abrupt, startling, attractive introduction is sometimes desirable, to continue to descend till the close is fatal to the effect. The greatest possible care in this particular, is not only justifiable, but indispensable to good preaching. Though so many errors are committed in this matter, how evident it is that if the most interesting things are said first, the attention

of the audience must diminish to the close. The manner of the preacher generally corresponds with the matter ; and as the latter falls off in interest, so will the former, and the close will be tedious and unhappy.

The great defect here alluded to, is occasioned, not more certainly, by ignorance of this principle, than by carelessness of preparation. If one commences arranging thoughts for delivery, not looking forward, he of course fixes the place of each without regard to its importance. If, on the contrary, he takes the precaution to make a general preliminary arrangement, and then transposes, with a view to a happy climax, he can hardly fail to gain his point. This is an excellence to be gained, of sufficient importance to justify any labor requisite. It is important to proceed upward from the commencement of the discourse, enticing the people in a gradually ascending path, to be left upon the very summit of interest, to get down the best way they can. Many a sermon, through a disregard of this principle, would make a better impression read like the Hebrew language, backward instead of forward.

The conclusion of a discourse generally, cannot with propriety be long, and should never be dull. If the conclusion is announced, the audience expect that they are near the close ; and woe to the preacher who disappoints their expectations.

There is another error in conclusions, which has often excited a smile. The preacher feels that he has failed to make a good impression ; and, not liking to close up in this way, he starts off, he hardly knows where, with excited manner, in pursuit of a suitable climax. On, on he urges his difficult way, but "so fights he, as one that beateth the air ;" his agony is fruitless. He might have understood, that if, up to this time, he has failed to reach the desired point, such must be his own state and that of his audience, that he has but little chance of success. He had better leave it where it is ; for the more he struggles, the less satisfied is both preacher and hearer.

Most rules of preaching must, from the nature of the case, be of quite general application. John Foster remarks, in his "observations on Mr. Hall's character as a preacher": "A consideration of the whole design of preaching might present something approaching to a model of what would

seem the most probably calculated to attain its several ends, in combination to one grand purpose." Yet the able preacher, as he advances in experience, will sometimes construct his sermons according to rules, to good purpose; and sometimes, regardless of all restraints, as was often Mr. Hall's manner, he will construct them apparently without the least knowledge of any art of preaching. He is, after all, the best preacher, who combines most piety, special adaptation to his work, hard study, and general talents; and not he who is most familiar with written rules.

The following lines, by the lamented Judge Story, seem worthy of preservation in this connection; and though particularly applicable to lawyers, as addressed originally to one of them, the advice is invaluable to ministers.

"Whene'er you speak, remember every cause
Stands not on eloquence, but stands on laws—
Pregnant in matter, in expression brief,
Let every sentence stand with bold relief;
On trifling points, nor time nor talents waste,
A sad offence to learning and to taste;
Nor deal with pompous phrase; nor e'er suppose
Poetic flights belong to reasoning prose.
Loose declamation may deceive the crowd,
And seem more striking, as it grows more loud;
But sober sense rejects it with disdain,
As nought but empty noise, and weak as vain.
The froth of words, the schoolboy's vain parade
Of books and cases,—all his stock in trade,—
The pert conceits, the cunning tricks and play
By low attorneys, strung in long array,
The unseemly jest, the petulant reply,
That chatters on, and cares not how or why,—
Studious avoid,—unworthy themes to scan,
They sink the speaker, and disgrace the man.
Like the false lights, by flying shadows cast,
Scarce seen when present, and forgot when past.
Begin with dignity; expound with grace,
Each ground of reasoning in its time and place;
Let order reign throughout,—each topic touch,
Nor urge its power too little, or too much.
Give each strong thought its most attractive view,
In diction clear, and yet severely true,
And, as the arguments in splendor grow,
Let each reflect its light on all below.
When to the close arrived, make no delays,
By petty flourishes or verbal plays,
But sum the whole in one deep, solemn strain,
Like a strong current hastening to the main."

D. C. H.

ARTICLE X.

LITERARY NOTICES.

I. CLASSICAL LITERATURE.

1. *Elementary Grammar of the Latin Language, with a Series of Latin and English Exercises for Translation, and a Collection of Latin Reading Lessons, with the requisite Vocabularies.* By Dr. RAPHAEL KÜHNER, Corrector of the Lyceum, Hanover. Translated from the German by J. T. CHAMPLIN, Professor of Greek and Latin in Water-ville College. Boston. James Munroe & Co. 1845.

It is almost superfluous to say any thing in praise of the grammatical works of Dr. Kühner. The testimony respecting them, both in this country and in Europe, has been uniformly commendatory in the highest degree.

As a first book in Latin, there can be but one opinion among enterprising teachers, respecting the merits of the *Elementary Grammar* of Dr. Kühner. It will, however, prove a serious annoyance to that class of teachers who have regarded the *Grammar of Andrews and Stoddard* as a poor substitute for the old *Grammar of Adam*, and who look upon the recent improvements in classical text-books very much as an old German officer did upon the tactics of Napoleon. "In my youth," said he, "we used to march and counter-march all the summer without gaining or losing a single square league, and then we went into winter quarters. And now comes an ignorant, hot-headed young man, who flies about from Boulogne to Ulm, and from Ulm to the middle of Moravia, and fights battles in December. The whole system of his tactics is monstrously incorrect." This is entirely in the spirit of numberless complaints which have been made in regard to improvements in classical text-books, and especially in Greek and Latin Grammars.

The time devoted to the study of Latin and Greek in this country has been, in a great measure, lost. There are hundreds and tens of hundreds, who have been through the course of classical study required at our colleges, who have never had one rational idea respecting the study of language; whose minds, to use the language of Carlyle, have been merely littered (very sparingly, it must be confessed), with dry etymological compost. This evil is to be attributed, in a great measure, to the want of suitable elementary books. We speak that which we do know, and testify that which we have seen, when we say that the study of language may be made, not merely tolerable, but pleasant. There is no method better calculated to secure this desirable result, than the one adopted in this *Elementary Latin Grammar*.

Nothing is more obvious than that to learn a language, we must use it—use it not merely as we would handle merchandise, but as a medium of thought. And this is precisely the course pursued in the above-mentioned work. There the student is not shut up to the disheartening labor of committing to memory forms to which he can attach no mean-

ing, and principles which have no imaginable application, for months before he is taught to make any practical use of them; but along with the forms, he commences at once the speaking and writing of the language. By the time the student has gone through the etymology of this Grammar, instead of being a mere "mechanical gerund-grinder," he will be able to express many thoughts in Latin with ease and correctness.

The syntax is far better, in its plan and arrangement, than that of any other Latin Grammar in use in this country. It is a matter of rejoicing that the "raw empiricism" of the old Grammars is giving place to the true science of language. The syntax of the simple sentence is first presented; then, that of compound sentences—an order at once simple, natural, and philosophical. The statement of some of the rules for gender in the form of memorial lines is worthy of approbation, and might have been employed in many other instances with advantage. In some instances, there is a want of simplicity of expression; and in a few, a more minute specification would seem desirable. The mechanical execution of the work is highly creditable to the publishers. Prof. Champlin has certainly performed a service which entitles him to the thanks of all who are interested in the progress of sound classical knowledge. We hope this book, in connection with the Elementary Greek Grammar which may soon be expected from the Andover press, may be extensively introduced in our classical schools. They are both written upon the same plan, and together will be found a most excellent introduction to the two great languages of antiquity. S. E.

2. *A Practical Introduction to Greek Prose Composition.* By T. K. ARNOLD. Revised edition, with references to Kühner's Grammar. Boston. James Munroe & Co. 1845. 196 pp. 12mo.

We have examined this manual with unmingled pleasure. It is an excellent addition to our apparatus for the study of Greek. The writing of a foreign language is the most direct way of impressing upon the memory, particularly of young scholars, its various forms and idioms. This has been fully conceded in the study of Latin; and the Latin Tutor has for many years been a companion of the youthful student. We wonder that the same thing has not received greater attention in the initiatory stages of Greek learning; especially, since the peculiarities of the structure of the language, and its idioms, create a more pressing demand for such practice. The method of the work above named, is to give, first, one or two rules of syntax or construction; then, a few examples of the rules, illustrated; then, a brief vocabulary of Greek words; and finally, a series of English sentences, containing examples of those words, and to be written by the scholar, in Greek. This part of the book is followed by a list of Greek particles defined, and by several pages, exhibiting differences of idioms in Greek and English. The volume was prepared for the press under the direction of Prof. Champlin, of Waterville College, and forms another valuable addition to the elementary works which do honor to that Institution, and to the accuracy and judgment of its Faculty.

II. GENERAL LITERATURE.

3. *Christian Hymns, for Public and Private Worship.* A collection compiled by a Committee of the Cheshire Pastoral Association. Boston. Wm. Crosby. 1845. 454 pp.

This collection of Hymns bears the initials of four gentlemen of the Unitarian denomination in New Hampshire. Our attention was attracted to it by its similarity in paper, binding, type, and general appearance, to the "Psalmist." On a minuter examination, we find that the "Christian Hymns" is largely indebted to that work. Of 908 pieces,—the whole number in the compilation,—526 are in the Psalmist. The titles of the hymns, which were, in many instances, original with the Psalmist, have been transferred, so far as we have examined, entire. Singularly enough, in a hymn into one of the lines of which, in an early edition of the Psalmist, a superfluous word of two syllables was, by some accident, inserted, thus spoiling the metre—the line, together with the superfluous word, is faithfully copied. (Psalmist, h. 461, v. 5, l. 2.—Christian Hymns, h. 99, v. 1, l. 2). The Index of first lines, as in the Psalmist, designates also the metre of the several hymns. The term "peculiar" is inserted over the hymns which have any peculiarity of movement, in connection with the designation of the metre, in the same manner as in the Psalmist. The Psalmist's alterations in the form of expression of many of the pieces taken from various authors, are adopted by the "Christian Hymns." In some departments of the book, whole forms of the Psalmist seem to have been copied, with no attempt at concealment, except a slight derangement in the order of the hymns, and not always even so much as that. Such an instance of wholesale plagiarism is of very rare occurrence in the history of book-making.

The work is not without defects. Its arrangement is not the most simple. The general index of subjects wears an air of confusion. Some of the topics are naturally included under others. Thus, "Faith, Hope and Charity" cannot properly be distinguished from the "Christian Affections and Life;" nor can the hymns under the latter of the heads—Charity—be different in spirit from those occurring afterwards for "Charitable Meetings." Many of the hymns under the head, "Mourning and Consolation" are equally appropriate to the head, "Life, Death and Futurity." Most of the "Miscellaneous Hymns," at the close, belong under some of the previous departments; and to append them to the compilation in such a manner, gives it an appearance of unneatness. We miss in the work the consecutive arrangement which pious emotion seems to demand. Thus the hymns on Death and Immortality are placed in the middle of the series of topics; and the "Church," "Baptism," "Christian Fellowship" and "The Lord's Supper," with the whole collection of occasional hymns, after those on Death. Some of the hymns appear to be misplaced; for example, under the "Perfections and Providence of God," we have (h. 169), "'Tis God, the Spirit, leads"—a hymn which has reference neither to God's perfections nor to his providence, but to the methods of his grace in our moral transformation. So also, h. 207, under the general head of the "Scriptures," relates only to the preaching of the gospel. And again, h. 256, under the head of "Jesus Christ, his character and offices," the first stanza describes Christ as the "Word," manifested in the

flesh, and the rest of the hymn, changing the application of the term "word," relates to the diffusion of the gospel. We look in vain also, for a complete development of Christian doctrine. A hymn-book is not a body of divinity; but the more evangelical truth it can teach in its sweet and winning way, the better it is. Even where the book attempts to teach, it sometimes signally fails. For example, h. 308 represents Christ as trusting in the Father's omnipotence to save him from the tempest on the sea; and, as walking on the water in the might of Jehovah. But the sublimity of those scenes consists pre-eminently in the fact that Jesus did these mighty works in his own name, and by his own power. "What manner of man is this, that even the winds and the sea obey him?" In describing the baptism of Christ (h. 230), it is written—

"Now Jesus to the stream descends,
His feet the waters lave;
And o'er his head that humbly bends,
The Baptist pours the wave."

Besides the fact that this hymn has no lyrical power, and that it contains a sin against true taste—in the proposal to take up a *wave*, and pour it on the head of Christ—the statement is unscriptural. It presumes to say what the Scriptures never said. We have our own views, of course, on the baptism of Christ; but if they were different, we should have equal cause to object to such a declaration in respect to the method of the ordinance as administered to our Saviour.

A large number of the hymns are drawn from evangelical writers; from Watts, 128; Doddridge, 47; Mrs. Steele, 37; the Wesleys, 20; John Newton, 16; Cowper, 11; besides other authors. Much genuine poetry and scriptural truth are also to be found in the book. Some of the distinguishing doctrines of an evangelical creed are retained, for the sake of the strains in which they are uttered. The hymns, though most of them are very beautiful, lie open to criticism. For example,—opening the book at random—h. 575, v. 4, speaks of a "soul" as daring to "die;" h. 578, v. 2, is quite unintelligible; h. 659 speaks of children, indiscriminately, as sure to enter heaven—"the destined, happy goal, for each immortal one;"—children, too, who have come to sufficient age to reason about death, and to "fear" it; h. 661, if we understand the figure it contains, describes a rose as "in bloom," "before it blows." Some of the pieces are not lyrical; they are proper to be read, not to be sung; such as hs. 198, 754, 876, 878. Some of the distinguishing doctrines of Unitarianism are set forth in a few of the hymns. This might reasonably be expected. They are too few, however, to claim our special attention. In general, we may say of this, as well as of other hymn-books that have been published under the supervision of the same sect, they excel in rich and tasteful selection. The English collection, by James Martineau, is one of the finest hymn-books we have ever seen, though it also contains several pieces which are prosaic. The American compilation, by the late Dr. Greenwood, is also worthy of much commendation. The neat and unassuming title of the work which we have been examining is not its least praise. The sources from which it is drawn, and the model on which it is constructed, are a good guaranty for its containing very few hymns besides "Christian Hymns."

4. *The Book of Peace: a Collection of Essays on War and Peace.*
Boston. Geo. C. Beckwith.

It is difficult to characterize this work. It claims not to be original, nor is it a mere compilation, but a kind of encyclopædia on Peace. The author, wishing to give, respecting the whole circle of its topics, as much information as could be compressed into a single volume, has laid under contribution for this purpose, the ablest writers on peace, and then supplied by original articles, whatever deficiency remained. We like the plan, for its practical wisdom; and the result is a book, containing, in less than six hundred closely printed pages, a mass of facts, statistics and general information on the subject of peace, more ample and valuable than could be found in any dozen volumes we have ever seen.

We have not space for a full analysis of this book. It contains sixty-one essays or tracts on such topics as the loss of life by war; its waste of property;—war-debts;—sieges;—battles;—military hospitals, or treatment of the sick and wounded;—moral character and results of war;—its inconsistency with the gospel;—its bearings on the various interests of mankind;—how soldiers are procured and treated;—military drills;—war-prayers;—inefficacy and suicidal policy of war;—its influence on woman, and on domestic happiness in general;—its ruin of immortal souls;—the obstacles it opposes to the world's conversion, especially to the various enterprises of benevolence and reform now in progress;—testimony of good and great men against war;—possibility of abolishing war;—the means required for this purpose;—substitutes for war; arbitration as a stipulated substitute;—a congress of nations;—safety of pacific principles;—plan of union, and modes of operation in the cause of peace.

The authorship of this volume presents an imposing array of names. First comes a brief but pregnant article from old ERASMUS, the finest scholar of his age, and morning star of the reformation, and of modern literature. Next we have a charming tract from the gifted and venerable BOGUE, so long at the head of the Missionary Seminary at Gosport, England; and then another, written with singular fairness and force, from JOSEPH JOHN GURNEY, brother of the late Elizabeth Fry, and the most eloquent Quaker author now living. We have not room to characterize the splendid and thrilling contributions of CHALMERS and ROBERT HALL, names sufficient of themselves to immortalize any age; four tracts from the polished pen of the late Dr. CHANNING; one, full of patriotic and statesman-like views from NECKAR, the illustrious financier of France; no less than five, some of them quite long, from the masterly pen of JONATHAN DYMOND, nearly all he ever wrote on peace; the pious tract of Dr. WORCESTER, which first roused the Christian world on this subject; the most popular and useful writings of the late WILLIAM LADD and THOMAS GRIMKÉ on peace; a learned and elaborate essay by the venerable philanthropist, THOMAS CLARKSON, respecting the views and practice of the early Christians on war. Besides all these, the volume contains two tracts from HOWARD MALCOM, D. D., written in his best style; one from the Hon. JOSIAH QUINCY, LL. D., full of strong argument, and most graphic description; another of great value from Hon. WILLIAM JAY; and one each, from several living friends of peace.

It is seldom we find a cluster of such names in the authorship of a single book; names sufficient to give value and general currency to any

volume. Well does the author, in his preface, say—"We have culled from a wide, as well as luxuriant field;—from the gardens of intellect and learning in both hemispheres, from some of the best writers in the last three centuries, from men of every faith, Protestant and Catholic, Orthodox and Unitarian, Episcopal, Baptist and Presbyterian. The subject is itself a sort of Delos, whither the best spirits of every party, creed and clime gather to blend in sweet and hallowed sympathy; and these pages exhibit a constellation of the peaceful pleiads, pouring their mingled splendors on this common theme of religion, humanity and Christian patriotism."

Imposing, however, as are the names we have quoted, justice obliges us to say that the anonymous essays, about half of the whole, form decidedly the most valuable part of the volume, because they furnish nearly all the facts, and give the explanations, arguments and general views demanded by the present state of the cause. We feel no hesitation in commending the work as a store-house of pertinent, well-selected and well-authenticated facts and statistics. It gives, in a short compass, just the information which every intelligent, inquisitive mind wants, but cannot find elsewhere without a great deal of time, expense and labor. The Peace Society has done an important service by spreading such a mass of useful and interesting information before the community, or bringing it within the reach of every one that is willing to give a single dollar—ministers of the gospel and theological students only half a dollar, the cost of paper, press-work and binding,—for what cannot be found any where else for ten or twenty dollars. The book well deserves a place in the library of every seminary, every minister, every school. Its contents ought to be scattered broad-cast over all Christendom. Let this volume be read and digested by only one mind in ten; and the result would soon be the growth of such a public sentiment as would render war among Christian nations morally impossible.

It is hardly necessary to add, that no reader can reasonably expect to be satisfied with every position in a book to which a score of independent thinkers have contributed; and yet we can assure him that it contains few things to which any fair-minded Christian can object. It aims at a single object—the abolition of war; and to this the whole book is restricted, as the only matter with which the associated friends of peace are concerned. It contains some views that are probably too strong for the mass of the community, and even for the great majority of peace men; but it goes decidedly for civil government in its legitimate functions, and pleads earnestly for the co-operation of all who wish an end put to the follies, crimes and countless evils of war.

B.

5. *Mr. Sumner's Oration. The True Grandeur of Nations: an Oration delivered before the authorities of the City of Boston, July 4, 1845.*
By CHARLES SUMNER.

This production has been received, in different quarters, with various degrees of favor and disfavor; but there can be only one opinion of its literary merits. It is certainly a splendid performance, and indicates an order of talent much above mediocrity, a high cultivation of taste, and a vast amount of learning. It is full of choice and exquisite literature. It is a cabinet, a very kaleidoscope of classical allusions. It sparkles, from beginning to end, with gems of thought and style. It is a rich and noble contribution to the fast increasing literature of Peace,

and far excels, in almost every respect, even the best class of orations hitherto delivered on the 4th of July. Had we heard it, we might have been tempted to say, as the late worthy Mayor of Boston is reported to have said at its close, "I would rather be the author of that performance, than of all the fourth of July orations I ever heard or read." The comparison, we must own, renders the compliment somewhat equivocal; but, despite of all the froth, and foam, so common hitherto on that occasion, this oration deserves to live, and will not, we think, be allowed to die. We are glad to see the friends of peace, after the book-sellers had published an edition of 2000 copies, issuing another of 4000 for cheaper and wider circulation; and we trust they have gone, or will ere-long go, from one end of our land to the other.

All this we say with perfect cordiality, although we are not unqualified admirers of Mr. Sumner's style, and cannot endorse all his views. We commend it as a whole, yet reserve the right of objecting to some of its parts. We always greet with pleasure, an honest, independent, fearless thinker; and, when we see a man boldly avow opinions so unwelcome to the multitude, yet so important in his own view to the world, we cannot withhold from such moral courage the tribute of our admiration.

The oration, though delivered before the military, and upon an occasion usually devoted to the glorification of war, is throughout a plea for peace. It has been freely censured by some, as out of place on the 4th of July; but we think the objection captious, quite unsatisfactory, and fully obviated by the general drift of the discourse. The author states with a beautiful reference to the sacred, invaluable inheritance received from our forefathers; and, proceeding very naturally to inquire how we can best transmit this legacy to future times, unimpaired and improved, he says, with much truth and force, that peace is indispensable to this purpose, and therefore dwells on this topic as peculiarly appropriate to the day. In this we think him clearly right; nor do we see how any fair mind can object to a proper discussion of peace on such an occasion. What! peace, the grand requisite to our prosperity as a nation, out of place on our national anniversary? Must that day be forever prostituted to rum, powder and blood? Must the speakers on that occasion see-saw eternally on the old chord of jealousy and hatred to England? Thanks to the spirit of the age, which demands at length a sweeter strain; and thanks to Mr. Sumner for opening a new, a loftier, and far richer field of thought, appropriate to this national anniversary. He has set an example worthy of all imitation; he has begun the work of reclaiming the fourth of July to purposes more congenial with the spirit of the age; and, if it shall be the means of effecting a reform so desirable, the Boston orator of 1845 will become a benefactor of the nation.

This oration might well be termed a treatise on peace. It ranges over nearly the whole field, and is even more voluminous than the able and elaborate essay of Dymond, on the same subject. The author first defines war, and then proceeds to sketch its absurd and barbarous character, its baleful results, its utter inefficacy as a method of justice, and finally the influences most powerful on still continuing the delusion of war. The last topic occupies nearly three-fourths of the whole oration, and specifies, as among these influences—first, the belief that war is necessary, next, the immemorial usage of nations, then, the influence of a degenerate church since the time of Constantine the Great; fourthly,

the prejudices in favor of war arising from the army and navy ; fifthly, false notions of patriotism ; and finally, the uniform practice of preparations for war, under which head Mr. Sumner gives in detail the expenses incurred by these preparations, and exposes the uselessness of our own army and navy. We can give no illustrations or extracts on any of these points, but can assure our readers that the oration is able and interesting on them all. No man of taste, whether he agrees with the author or not, can fail to derive pleasure from the perusal of this rich and splendid production.

B.

6. *The History of Romanism, from the Earliest Corruptions of Christianity to the Present Time: with full Chronological Tables, Analytical and Alphabetical Indexes, and Glossary—Illustrated by numerous accurate and highly finished Engravings of its Ceremonies, Superstitions, Persecutions and Historical Incidents.* By Rev. JOHN DOWLING, A. M. New York. E. Walker. 1845. 672 pp. 8vo.

The title—which is, perhaps, untastefully minute—very fully describes the work of Mr. Dowling. The volume is a complete text-book on the subjects of which it treats. It contains a vast amount of information drawn from authentic sources, judiciously arranged, and well fitted to put Protestants on their guard against the growing influences of popery. We see here what Romanism has been, and is ; for being infallible, it is unchangeable ; that which the Church, Popes and Councils have sanctioned and decreed in past ages, belongs still to the fundamental principles of the system ; and will appear henceforth, as in former times, should circumstances permit, in the same garb, with the same sword, and in the same vindictive and persecuting spirit. The facts recorded in this work lead us to look with deep anxiety on the statements familiar to every one, that we have in the United States a million Catholic inhabitants, 26 colleges, 675 churches, 592 other stations, and more than 700 priests. Nothing but the prevalence of an enlightened, evangelical faith, the more extensive diffusion of sound learning and cultivation, and the providence of a gracious God, can effectually prevent the conversion of some of our own citizens to papists, and the wider influence and power of the pope among us. The volume of Mr. Dowling is peculiarly timely, and we are happy to learn that it has had an almost unexampled sale. We might complain of the style, in some instances, as not sufficiently grave for such a work, and of the want of literary finish. But in a book of such magnitude, which is evidently the fruit of protracted study and investigation, we find little disposition to criticize minor blemishes. Mr. D. divides his work into nine books, and each book into several chapters. The books describe popery, 1. In embryo, A. D. 33—606. 2. At its birth, 606. 3. Advancing, 606—800. 4. In its glory, 800—1073. 5. The World's Despot, 1073—1303. 6. On a tottering throne, 1303—1545. 7. At Trent, 1545—1563. 8. Drunk with the blood of the saints, 1563—1685. 9. In its dotage, 1785—1845. Mr. D. has studied this subject with attention for a long time, and given us, in this volume, the fruits. We commend the work to general notice ; confident that it will amuse, instruct and alarm. And we earnestly desire that it may prove, in the providence of God, a barrier to the tide which has threatened to overwhelm our free institutions.

7. 1. *The Broken Vow, and other Poems.* By A. M. C. EDMOND. Boston. Gould, Kendall & Lincoln. 1845. 324 pp. 16mo.
2. *Poetry of the Heart.* By WILLIAM B. TAPPAN. Troy, N. Y. W. & H. Merriam. 1845. 256 pp. 32mo.
3. *The American Village, and other Poems.* By CHARLES W. DENISON. Boston. H. B. Skinner & Co. 1845. 143 pp. 16mo.

A few months past have brought before the public an unusual number of specimens of American poetry. They all have their defects and their excellences. We can give to none of them our unqualified commendation. If beautiful, they are not faultless. The American people, and especially the American poets, partake too much of the spirit of the times to be contented, with slow and wearing labor, to invent, to fashion, to correct, and to polish. They find it more congenial to throw off their productions in a fever, and to print before the heat of the poetical afflatus has died away. This method of composition is but too evident in much of the poetry which we have recently seen. And such a habit must be fatal to the production of a great work of American genius.

But notwithstanding this, many choice morsels of poetry find their way into the public prints; and the collections of poems, which, of late, have become somewhat numerous, exhibit many specimens of decided merit. The first of these volumes is by a writer who has commenced early, and written largely for the newspapers. Her pieces bear manifest traces of the spirit of a poet. She has evidently read the works of other authors, and, in some cases, availed herself of their help. This may have been unconsciously, so easy it is to incorporate among our own materials of thought the thoughts of others which have made a deep impression on our minds. Henry Kirke White has apparently been her favorite author. She excels chiefly in shorter pieces, and some of these specimens are worthy of high praise; such as her "When is the time to die?" The volume contains some things which might have been suppressed. Time consumed in polishing productions which are to immortalize the author is by no means lost. The volume is very richly bound.

No. 2 is chiefly a selection from the volumes of Mr. Tappan previously published, though some new pieces have been added. Most of the poems are judiciously chosen, and exhibit proofs of the genius of the author. His religious poems appeal most effectually to the heart, and some of them are among the finest specimens of poetry which our language contains. We are happy to learn that Mr. T. proposes to add a third volume to his series of miniatures, embracing his religious poems.

No. 3 is, we believe, Mr. Denison's earliest offering to the public. Mr. D. is not devoid of poetic talent; but in some instances, he seems to lack delicate perception and refined taste. He has too many vocations to permit him to give sufficient attention to his verse—vocations in which, we trust, he is destined to be more useful. Still, it is some praise to a man, amid the toils of public life, to devote himself with any degree of success to the cultivation of the Muses. The volume, in its exterior, is less attractive than the two preceding.

8. *Lays for the Sabbath.* A collection of Religious Poetry, compiled by EMILY TAYLOR. Revised, with additions, by JOHN PIERPONT. Boston. Crosby & Nichols. 288 pp.

This selection of poetry has been before the public for several years, both in Europe and America, under the title of "Sabbath Recreations." It is one of the most charming volumes now in circulation. For its purity of taste, richness of expression, variety of topic, its religious sweetness, fervor, and unction, and its applicability to the sympathies of a sensitive heart in every mood and under all circumstances, we deem it worthy of the highest commendation. The present edition is very little changed from that which preceded it, except in the arrangement of a few of the pieces. It is beautifully printed and bound, and adorned with three engravings, and is well suited for a gift-book for the season.

9. *The Young Christian.—Wedding Gift.—The Mourner Comforted.*

These elegant volumes are the same which have been before noticed, from the publishing house of Gould, Kendall & Lincoln, bound in couplets. The first contains the Casket of Jewels and the Active Christian; the second, the Marriage Ring and the Family Altar—a beautiful combination;—and the third, the Cypress Wreath and the Mourner's Chaplet. The sterling value of their contents and their gorgeous attire commend them at the same time to the eye and the heart.

10. *Thoughts for the Thoughtful.* By OLD HUMPHREY.

Ephraim Holding's Homely Hints, chiefly adapted to Sunday School Teachers. By OLD HUMPHREY. New York. Robert Carter. Boston. New England S. S. Union. 1844.

The works of this author are always acceptable for the vein of strong common sense which runs through them, and for the paternal tenderness and wisdom which they every where evince. Without the repulsive air of patronage and superiority, which, in teaching, aims to make the learner feel his own ignorance, they captivate the heart, while they enlighten the intellect, and secure the love of the reader to the pleasant old man, whoever he be, whose suggestive discourse drops as the rain and distils as the dew. The titles sufficiently indicate the character of both the volumes. The books fully meet the promise of the titles. Their fine exterior gives them additional attraction, and will open for them a path to general circulation. They are most appropriate additions to the series of the publications of the Sunday School Union.

11. *The Convent Bell, and other Poems.* By CHARLOTTE ELIZABETH. New York. John S. Taylor. Boston. New England S. S. Union Depository. 1845. 345 pp. 12mo.

The present volume contains four works,—the poems entitled the Convent Bell; Izram, a Mexican tale; Osric, a missionary poem; and the Garden;—embracing a collection of shorter pieces on the language of flowers. The various pieces are written in a neat, terse style, with a calm spirit, and the heart of a poet. They differ in a striking manner

from the works of such a writer, for example, as Byron; and yet they bear most distinctly the impress of the same mind which is seen pervading the author's prose productions. Their Christian character and spirit will make them acceptable with the lovers of such poets as Cowper; and the tasteful style in which the volume is printed and bound will give it a claim to a place on the tables and among the gift-books of the admirers of this species of composition.

12. *Old Philip's Moral Stories for Children.* Boston. New England S. S. Union. 1845.

This little book is of a highly moral character and tendency, and will be a favorite among young persons and children. We know not whether it be fiction or not. Most of the stories seem too remarkable in their course, they have too much point and too wonderful coincidences at the end, to be among narratives of truth. Yet we confess, such events are not beyond the limits of possibility; in one case out of many thousands, precisely such a concurrence of circumstances might possibly take place. They have an interest, and a freshness which keeps attention fixed till the close; and their whole manner impresses very strongly upon the memory the moral lesson which each one is designed to carry. The book is very prettily printed, bound and adorned.

13. *The Works of Thomas Dick, LL. D.* In 4 vols. Philadelphia. E. C. & J. Biddle. Boston. 1845.

We notice, with the highest satisfaction, the recent issue of these incomparable works. The four volumes—each embracing two volumes of the English edition—are sold at the low price of two dollars and a half. Such a repository of varied knowledge, sound views, and evangelical truths, exhibited in an interesting and attractive manner, is rarely to be met with; especially, in the present age. Each volume, in this edition, contains from six to seven hundred pages. For the benefit of persons not familiar with the productions of this author, we give the several topics:—The Philosophy of a Future State,—The Christian Philosopher,—The Philosophy of Religion,—On the Improvement of Society by the Diffusion of Knowledge,—On the Mental Illumination and Moral Improvement of Mankind,—An Essay on the Sin and the Evils of Covetousness.—Celestial Scenery, or the Wonders of the Planetary System displayed,—The Sidereal Heavens, and other subjects connected with Astronomy. The paper, type, and binding of the volumes are all sufficiently good; and the collection would form an admirable addition to the library of a Christian family, or holiday present for any one who is willing to sacrifice splendor to substantial worth. The writings of Mr. Dick may be considered as holding an honorable place in English literature. Whole generations of books have flourished and passed away, since the appearance of the Philosophy of a Future State; but this holds on its way, and enjoys as fair a prospect of permanence as many of the most distinguished works in the language. The publishers have done an excellent service, by this issue, to the cause of sound morality, intellectual growth, and pure religion; and deserve to be encouraged by extensive patronage.

14. *A Discourse delivered at the Dedication of the new Church Edifice of the Baptist Church and Society in Warren, R. I.* By JOSIAH P. TUSTIN, Pastor. Providence. H. H. Brown. 1845.

The church at Warren, Rhode Island, was the daughter of the church at Swansea, Massachusetts, the oldest church of our denomination, out of Rhode Island, upon this continent. The circumstances which attended the formation of this ancient church are marked with unusual historic interest, and carry us far back into the annals of our once persecuted faith, in the mother country. Its beginning, so far as it belongs to Swansea, dates in the year 1663; but its real existence, it is said, may be traced back to an old church of long standing in the town of Swansea, in the principality of Wales. The pastor of this church, Rev. John Miles, together with many of its principal members, emigrated to this country, and settled on the remote confines of Massachusetts; and, as they brought with them their records as well as their simple faith, the church as well as the individuals who composed it, may be said to have emigrated unchanged in its organization or its officers.

From this Christian community, thus planted in the wilderness, near the ancient home of one of the fiercest of the Indian tribes of New England, arose, in the lapse of time, the town of Warren and the church of whose history the discourse now before us is an interesting and valuable sketch. A few facts only are given, relating to the life of Rev. Mr. Miles; but these few show plainly enough, that he was a worthy representative of the principles to which he so faithfully adhered, in an age of great trials and great sufferings for conscience sake. He was one of the two thousand fearless ministers of the truth who were ejected from their livings by the act of uniformity in 1662—that act by which Charles II sealed his character as an ungrateful and heartless king, unfit to rule a people who, on the restoration, had welcomed him to the throne with the most loyal rejoicings. In this country, his career seems to have been in every respect, in perfect keeping with his character as a non-conformist clergyman in Great Britain. He died in 1683; and his memory, in common with that of most of the other fathers of our denomination in America, has been suffered to go to oblivion, save within the narrow circle of those who dwell around his grave.

The church at Warren has been intimately connected with some of our most important institutions. It was the original seat of Rhode Island College, now Brown University,—and was the cradle of our oldest association—which also bears the name of the town; and which, we trust, will continue, for ages yet to come, to keep alive the spirit of its founders. It has also been the field in which some venerable men, whose names ought not to be forgotten, have put forth their labors for the benefit of their fellow-men. It has witnessed, during its long and chequered existence, the scenes of tumult and war which marked the dying struggles of the Indian race, and which attended the American Revolution; while it has also experienced the refreshing influences of heavenly grace, and been endued with the Spirit's power from on high.

All the great changes which constitute the materials for its history are alluded to in the discourse before us; and though some of them, from the brevity necessary to such a production, are but slightly discussed, yet no one, we think, will follow them through, without being impressed with the amount of interest that always attaches to the simple record of a Christian church.

Appended to the discourse of Mr. Tustin, and bound within the same covers, is a supplement, containing a "history of the town of Warren, from the earliest times, with particular notices of Massasoit and his family." This supplement is an appropriate expansion of many of the features of the discourse, and makes mention of many local particulars, which serve to fill up the outline of history presented in the preceding part of the volume. It was prepared by G. M. Fessenden, Esq., who, we understand, is a parishioner of the worthy pastor, and has shown himself to be thoroughly familiar with the antiquities of the town, and fully able to invest its history with interest and attractiveness. He has brought together satisfactory proofs that Warren was once the residence of the famous Chief of the Wampanoags, whose name appears so frequently in the early annals of New England, and has presented illustrations of the grand stages of its progress from the rude collection of Indian wigwams it then contained, up to its present flourishing condition, when it has become the abode of opulence and taste,—the seat of flourishing churches, and of widely extended commercial interests.

This little volume cannot fail both to interest and instruct all who attach any importance to the history of our denomination in New England, and is also an important illustration of what may be done, and we take the liberty to add, of what ought to be done, by the pastors of others of our older churches. The past, with us, has been too little heeded, or even recorded. Its influence upon us as a Christian denomination, would we but receive it, could not fail to be salutary. Its memories of the labors of the pious dead, who in humbler circumstances and even in persecution and suffering, toiled to lay the foundations of the churches and the seats of learning which now stand around us, might teach us lessons of union and sacrifice, which there is need enough that we learn. They would point us upward to a higher standard of piety and learning. They would urge us onward to nobler efforts to sustain, and enlarge the principles and the institutions which we have inherited from an earlier age. They would soften the asperities that so frequently break forth among us, and bring together men whose ignorance of the inheritance they have in common, is perhaps the main cause of their separation from each other. Let their memories, we say then, be often called up to the mind of the denomination. Let our young clergymen be taught the real merits of our early fathers, both as men and as ministers; and above all, let us make ourselves able to deny and repel the charge, which has hitherto been brought against us with too much truth, that we are ignorant of our own history, and careless of the bright names that adorn it.

ARTICLE XI.

LITERARY INTELLIGENCE.

GERMANY.

We have just received the fourteenth edition of Gesenius's Hebrew Grammar, revised by Prof. Rödiger of Halle, and bearing date of the present year. Although entitled, however, a mere republication of this Grammar, it has undergone numerous changes of great interest to the Hebrew student. Rödiger was a pupil of Gesenius, and intimately associated with him in the prosecution of various literary labors. While he remains true, in the main, to the principles of his teacher, he shows himself faithful also to the nature of philological science, which must be indebted for its perfection to successive laborers, and to which every one is bound to furnish his contribution. The general reputation of Prof. Rödiger as an orientalist is well known. He is especially eminent as an exact, scientific grammarian. To the subject of Hebrew Grammar, in particular, he has paid great attention; and is accustomed to lecture upon it as a part of his university course of instruction. The frame-work of the present Grammar remains unaltered; the divisions and paragraphs are the same; but hardly a single section presents itself, which does not discover either enlargement or correction. The doctrine of the aspirates, as well as the theory of the vowels and sheva, will be found to be very considerably modified, as compared with the statements of Gesenius. The sections on the article, the verbal suffixes, and several classes of the irregular verbs, have undergone important changes. The eighty-eighth section is entirely new, containing some very interesting views in respect to the remains of ancient case-endings in the Hebrew. The mode of designating the principal divisions of the verb has been altered. The terms *Praeter* and *Future*, which have been hitherto employed, are discarded, and those of *Perfect* and *Imperfect* substituted for them. The Syntax also shows traces of revision in every part. There was room here for still greater improvement; but the editor did not feel himself at liberty to depart from the original character of the Grammar, to such an extent as would have been necessary, had he followed merely his own judgment.

One of the most important works which have appeared recently in the department of classical studies, is the second volume of Bernhardt's *Outline of Greek Literature*. The first volume was published in 1836; and the portion of the subject there left incomplete, has now been concluded in a second volume published during the present year. The following is a summary of the general topics discussed in this second part of the work. 1. History of Epic poetry. 2. Elegiac and Iambic poetry. 3. Melian or Lyric poetry. 4. Dramatic poetry. 5. Poetry of the Alexandrian period. 6. Poetry of the Byzantians. To this sketch, which is too meagre to convey any just idea of the treatise, we subjoin the subordinate topics embraced in one of the foregoing divisions,—that of Epic poetry. They are—peculiarity and epochs of Epic poetry; history of Epic literature; Homer and the Homeric literature; his life and national importance; spirit and art of the Homeric writings; history and critique of the Homeric songs; revisions of the same; miscellaneous poems under the name of Homer; the Cyclic poets and poems; Hesiod and Hesiodian literature; his life and importance; lost poems of Hesiod; learned Epic, Asius, Pisander, etc.; mythographic Epic, Quintus, Nonnus, etc.; apocryphal Epic; Orphic writings; Sibylline oracles; Chaldean oracles, and centones Homeric.

H.

AMERICA

Prof. Hackett, of Newton Theological Institution, and Prof. Charles F. W. Siedhof, lately Rector of the Gymnasium at Aurich in Germany, propose to issue a translation of PAPE's *Lexicon of the Greek Language*. They are in correspondence with Dr. Pape, and will be able to introduce into the English edition of this work any additions or improvements which the author may suggest as adapted to increase its value.

QUARTERLY LIST.

DEATHS.

BENJAMIN AMES, St. George, Me., Aug. 23.
 DAVIS BIGGS, Pike Co., Mo., Aug. 1, aged 83.
 WILLIAM B. BROWN, Centreville, Mich., Sept. 23, aged 54.
 STEPHEN CHAPIN, D. D. Washington, D. C., Oct. 1, aged 67.
 WILLIAM DOUGLASS, Tremont, Tazewell Co., Ill., Aug. 13.
 S. A. FISHER, Huntingdon Co., Pa., Sept. 9, aged 30.
 NATHAN HEALY, Gibson, Northumberland Co., Va.
 FLAVEL SHURTLEFF, Hanson, Mass., Oct. 13, aged 62.
 P. P. SMITH, Fork Union, Fluvanna Co., Va., Nov. 13.

ORDINATIONS.

ROBERT S. ADAMS, Northport, Tuscaloosa Co., Ala., July 13.
 JAMES ANDEN, Dighton, Mass., Nov. 13.
 KAZLITT ARVINE, Woonsocket Falls, R. I., Nov. 6.
 HARRISON H. BANKS, London Bridge, Princess Ann Co., Va., Aug. 25.
 GEORGE B. BILLS, Deerfield, N. H., June 25.
 KENDALL BROOKS, Jr., Roxbury, Mass., Aug. 31.
 ISAAC J. BURGESS, Pomfret, Ct., Oct. 9.
 WILLIAM S. BUSH, Athol, Warren Co., N. Y., Nov. 6.
 NATHANIEL BUTLER, Turner, Me., Oct. 29.
 J. P. CORRAN, Union, Monroe Co., Va., Sept. 21.
 D. P. DEMING, East Washington, N. H., Oct. 16.
 R. J. DEVIN, Nottoway Co., Va.
 SAMUEL DEWESE, Pipe Creek, Miami Co., Ind., Aug. 3.
 HENRY V. DEXTER, Brookline, Mass., Sept. 7.
 J. B. DISBLE, Strongsville, Cuyahoga Co., O., July 17.
 JOSEPH A. DIXSON, Litchfield, Herk. Co., N. Y.
 EBENEZER DODGE, Salem, Mass., Sept. 5.
 HENRY C. FISH, Somerset, N. J., June 26.
 J. W. FISH, Mannsville, Jeff. Co., N. Y., Oct. 2.
 HEWITT FITCH, Edmeston, N. Y. July 2.
 ALMON GALPIN, Summer Hill, N. Y., Oct. 1.
 CANTINE GARRISON, Holley, Orleans Co., N. Y., June 25.
 JOB GASKILL, Norristown, Pa., Sept. 25.
 A. GIBSON, Tioga, Tioga Co., N. Y., Nov. 12.
 ROBERT GOUD, Rumford, Me., Oct. 9.
 JOSEPH HAY, Deep Run, Henrico Co., Va., Nov. 15.
 J. HENDERSON, Moscow, Me., Sept. 3.
 WILLIAM S. KNAPP, Bloomfield, Ct. Sept. 11.
 HEMAN LINCOLN, Boston, Mass., Sept. 21.
 JONATHAN MARBLE, Cherrytree, Clearfield Co., Pa., Sept. 3.
 THOMAS D. MARTIN, Penfield, Ga., Sept. 7.
 THOMAS W. MELLECHAMP, Sumpterville, Sumpter Dist., Ga. July 27.
 JOSEPH O. METCALF, Clinton, Oneida Co., N. Y., Aug. 21.

WILLIAM S. MIKELS, Rendout, N. Y., Oct. 2.
 J. W. MILLER, Newark, Licking Co., O., July 12.
 AARON K. SARGENT, Bethel, Clermont Co., O., Aug. 16.
 SAMUEL B. SERRINGTON, New Haven, Ct., Oct. 9.
 JAMES P. STALBIRD, Ten Mile River, N. Y., Aug. 13.
 CHARLES V. STRUVE, Salem, Chaut. Co., N. Y., Oct. 30.
 WILLIAM THOMPSON, New York, N. Y., Nov. 9.
 S. W. TITUS, Humphrey, Cat. Co., N. Y., Aug. 27.

CHURCHES CONSTITUTED.

Huntington Co., Ind., May 3.
 Macedonia, Cass Co., Ga., June 29.
 Tarleton Plains, Oregon, July.
 Bethany, De Soto Co., Mo., July.
 Pipe Creek, Miami Co., Ind., Aug. 2.
 Evans Creek, Coshocton Co., O., Aug. 7.
 Butler Co., Ala., Aug. 11.
 Salem, Russell Co., Ala., Aug. 30.
 Near Knoxville, Knox Co., Tenn., Aug.
 Camp Ground, Granger Co., Tenn., Aug.
 Walker Co., Ga., Aug.
 Bangor, Me., 2d chh., Sept. 12.
 Blue Grass, Scott Co., Iowa, Sept. 12.
 Clarendon, N. Y., Sept. 17.
 Liberty, Henry Co., O., Sept. 17.
 Union, Monroe Co., Va., Sept. 22.
 Stockton, Ala., Sept. 23.
 Bloomfield, Vt., Sept. 25.
 Dorchester Plains, Mass., Sept. 28.
 Baltimore, Md., 7th chh., Oct. 4.
 Orionville, Oakland Co., Mich., Oct. 6.
 New Haven, Ct., (colored) Oct. 9.
 Grand St., Jersey City, Oct. 16.
 Brownsville, Washington Co., O., Oct. 22.
 Cambridge, Mass., Oct. 22.
 Russia, N. Y., Oct. 27.
 Smithville, De Kalb Co., Tenn.
 Wolf Creek, Tenn.
 Hoboken, N. J., Nov. 12.
 Hamilton, N. Y., 2d chh., Nov. 13.

DEDICATIONS.

Cairo, Greene Co., N. Y., June 30.
 Stroudsburg, Monroe Co., Pa., July 20.
 Tremont, Ill., July 20.
 Waterville, Me., 2d chh., July 20.
 Jacksonville, Ill., Aug. 3.
 Hopeful, Hanover Co., Va., Aug. 10.
 Union chh., Nelson Co., Va., Sept. 13.
 Dighton, Mass., Sept. 17.
 Oliver St., New York, N. Y., Sept. 21.
 Union Monroe Co., Va., Sept. 21.
 Mansfield, Conn., Oct. 2.
 Newport, Ky., Oct. 5.
 Morristown, N. J., Oct. 8.
 Sutton, Mass., Oct. 9.
 Shapleigh, Me., Oct. 14.
 Hyannis, Mass., Oct. 15.
 Cambridge, Mass., Oct. 22.
 Pittsgrove, Salem Co., N. J., Nov. 1.
 North Sedgwick, Me., Nov. 11.
 Preston Hollow, N. Y., Nov. 27.

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